NATIONAL COUNCIL

OUTLOOK

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GRAND CANYON PASTOR

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FACTS ABOUT THE NATIONAL COUNCIL

The National Council is governed by a General Assembly, meeting biennially, and a General Board, meeting bi-monthly. They are made up of official representatives of the Council's 30 constituent communions.

All of the 600 members of the General Assembly of the Council and all of the 120 members of its General Board are appointed or approved by the denominations to which they belong. Also a survey (December 1952) of 3,473 men and women serving on various National Council boards and committees shows every state in the Union represented, with ten states and the District of Columbia each having more than 100 such representatives.

One of every three members of these boards and committees is an official of a religious organization or agency (board secretaries, bishops, denominational executives, etc.). One of every six is pastor of a local church. One of every eight is a housewife, one of every nine an educator, and one of every nine is a proprietor, manager or official in business.

Vol. III, No. 6 June 1953

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Danish Evangelical Lutheran Church of America
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
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Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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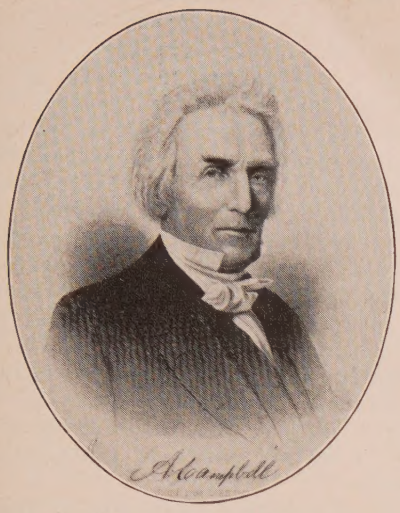

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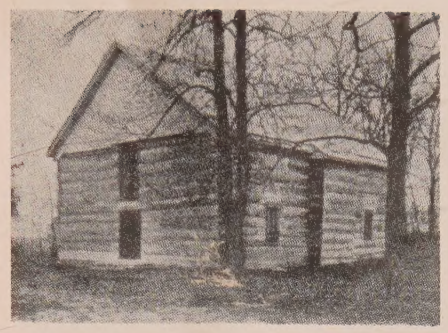
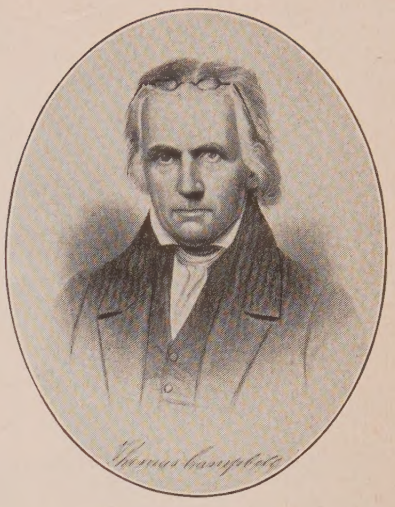


Cane Ridge Meeting House, Kentucky



Thomas Campbell

DISCIPLES OF CHRIST

The Church of Unity

By GAINES M. COOK

This story of the Disciples of Christ is the fifth in a series begun by the Outlook in May 1952 *to bring to its readers of all denominations the contribution made to the nation's Christian life by the members of the National Council's denominational family. Articles about other denominations will appear in subsequent issues. Previous articles have dealt with the Moravians* (*May* 1952), *the Methodists* (*November* 1952), *the Baptists* (*March* 1953), *and the Episcopalians* (*May* 1953).

THE EDITOR

THOMAS CAMPBELL, Old Light, Anti-Burgher, Seceder Presbyterian, from Scotland, migrated to America in 1807. His grandfather was a Roman Catholic, his father an Anglican, Thus, as a young man, he had already inherited and accumulated some of the major divisions of Christendom in his own person. Within two years after his arrival in America, and establishment in the ministry of the Presbyterian Church, he experienced such a concern over the divisions of Christendom that he took an unprecedented step in forming The Christian Association of Washington, a movement designed to re-call a divided church to the unity which Mr. Campbell was convinced existed in the early church and specifically in the first century.

The charter of this movement is to be found in a document known as "The Declaration and Address," which sets forth the much-quoted principle that "The Church of Jesus Christ on earth is essentially, intentionally and constitutionally one." This document announced the purpose of The Christian Association of Washington to be "the promotion of simple evangelical Christianity, free from all mixture of human opinions and inventions of men." Furthermore, it declared that the New Testament is adequate as the basis of both faith and practice. It was recognized that there might be diversity of opinions, but that this should not divide Christians from one another. Divisions in Christendom were declared to be sinful. Repentance, as for any other sin, is needed. The whole purpose of the movement known as the Disciples of Christ was Christian unity.

Alexander, son of Thomas Campbell, became the organizer and interpreter of this new movement. His name is more often associated with the Disciples of Christ than that of his father. He established Bethany College in West Virginia in 1840, was the first president of the National Convention, and gained fame as a publisher, educator, debater and theologian. His writings were voluminous.

Simultaneously, another movement with similar objectives arose in Kentucky, following the Cane Ridge meeting in the first decade of the 19th century. The name of Barton W. Stone, another Presbyterian minister, is associated with this movement. The distinguishing document in this movement is "The Last Will and Testament of the Springfield Presbytery" which, in a word, concerned a presbytery organized for the specific purpose of being dissolved in order that it might be merged in the larger body of the Church of Christ.

These two movements (headed by Campbell and Stone) merged in 1832 because of their affinity in belief and identity of purpose.

It is ironical that this new movement, which had no intention of becoming a separate denomination, now has nearly two million communicants around the world. The largest portion of this number is in the United States. Even so, Disciples of Christ cringe whenever they are referred to as a "denomination." They have striven more or less successfully to remain merely a movement within the Church Universal; confident

(*Continued on page* 4)

Dr. Gaines M. Cook, an ordained minister of the Disciples of Christ, has been since 1946 *executive secretary of the International Convention, Disciples of Christ, with headquarters in Indianapolis.*

National City Christian Church
Washington, D. C.

that their witness is to be found in preaching the Gospel of Unity. This, they declare, is not to be found in compromises or readjustments within the existing historic churches, but in the eventual acceptance of a catholic position which would make the only requirement for Christian fellowship and church membership the acceptance of Jesus Christ as Lord and Saviour, granting liberty of opinion to those who hold differing theological or ecclesiastical views.

Predominantly Midwestern Movement

Some writers concerning the Disciples of Christ have referred to this group of churches (now numbering nearly 8,000) as "an American religious movement." The geographical location of the Disciples is predominantly in the Midwest, the Southwest and on the West Coast. Beyond doubt, the pioneer preachers and missionaries of this movement followed the westward trend of American migration. There are a few congregations of this Brotherhood in the East, but very few.

The Disciples are congregational in their government. Their own unity is best expressed in convention life—district, state, national and world. They love fellowship and constantly stimulate one another by expressing diverse opinions regarding moot questions. But they have shown a remarkable genius for maintaining their own unity because of their unique Plea.

Twenty colleges and six seminaries maintain high standards of education for both laymen and ministers. From the beginning, Disciples of Christ have been trained to reason out their faith. They believe that the Scriptures plainly teach that belief comes from accepting the evidence clearly revealed in the Scriptures, and in acting thereon voluntarily. Their theology is Arminian, in common with that of the Methodists and other non-Calvinistic bodies.

Great Stress Laid Upon Bible

The restoration of New Testament Christianity is the means toward the end sought, Christian unity. Disciples have striven to discover the nature of the Church, and to *be* that Church insofar as their light and understanding will permit. For this reason great stress is laid upon the Bible and particularly upon the New Testament. Their students are eager for the soundest results of Biblical scholarship because they believe that the Head of the Church is Jesus Christ Himself. It is a conviction that through the Bible alone they can learn the truth of the historical person of Christ and of His operation in the contemporary world through the Holy Spirit.

Aside from a somewhat rigid position in their desire to be known as "Christians only" in the New Testament sense, the Disciples have been outstanding in their efforts to cooperate with other Christians. Their leaders were active in the formation of the Federal Council of the Churches of Christ in America. They were among the first to endorse membership in the World Council of Churches. They participated in the formation of the National Council of the Churches of Christ in the U.S.A. The American Conference on Church Union, as yet in the stage of conversation, was jointly launched with the Congregational Christian Churches by resolution of their annual Convention in 1946. It is certain that whatever steps toward Christian unity may be launched in the generations to come, the Disciples of Christ will lend their influence because this is in line with their genius as a people.

Familiar slogans which help to identify this peculiar people are the following:

"No creed but Christ, no book but the Bible, no name but the divine,"

"Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent,"

"In essentials unity, in opinions liberty, in all things charity."

The National City Christian Church on Thomas Circle, Washington, D. C., is a typical expression of this movement. This is an informal congregation observing the Lord's Supper every Sunday,

Three youngsters help to set tables in the nursery of the All People's Church and community center in Los Angeles, Calif., a home missions project of the Disciples of Christ which puts into practice a motto which has been long associated with that communion: "In essentials, unity . . . in all things, charity."

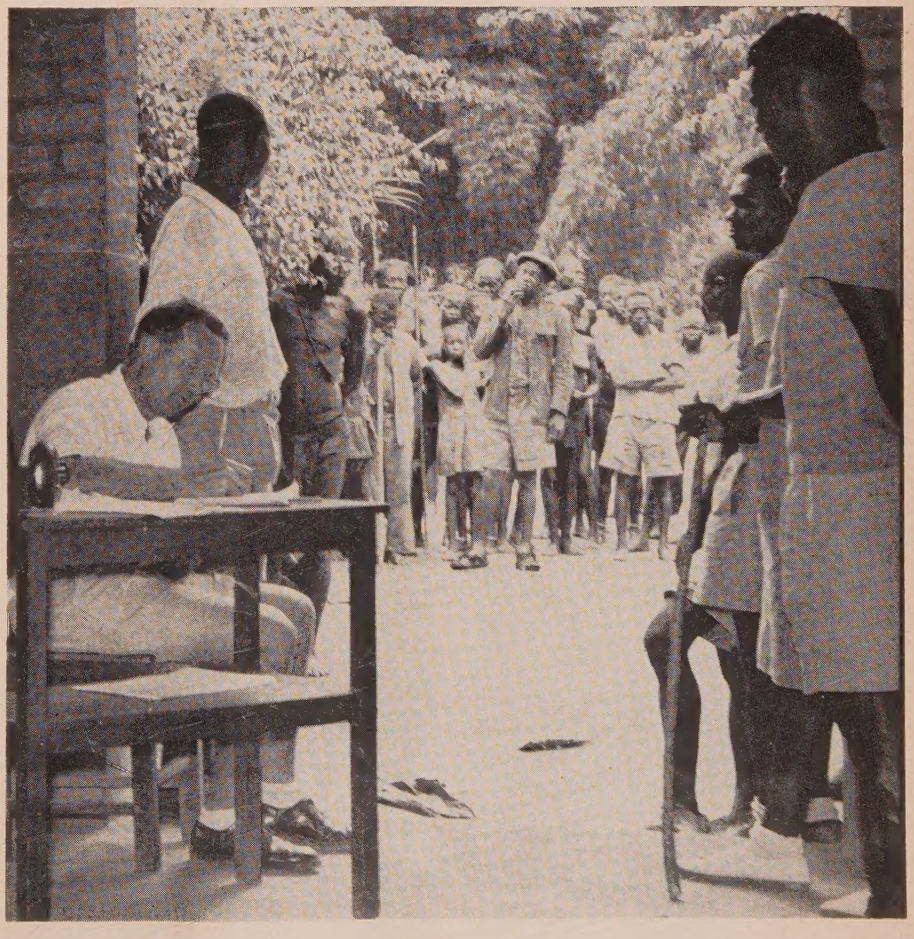
adding to the church roll those who confess Christ and who are baptized by immersion. Its pastor is a genial friend to those hundreds of boys and girls who come to the nation's capital. His messages are evangelistic, Scriptural and reveal the heart of the pastor to his people.

The International Convention of the Disciples of Christ, meeting annually, is the town meeting of this mass of congregationally-minded Christians. Its actions are gleaned from the cross-section of the thinking of the Brotherhood. They are not mandatory upon any individual, local congregation or mission board, but they do carry the prestige of the thinking of the common man as he ponders on the issues of Christendom. This Assembly reaches, at times, an attendance of nearly 10,000. It is a mass Convention, but fairly representative of the entire Brotherhood. Its offices are in Indianapolis, Indiana, with a full-time Secretary and staff. Its President and Board of Directors are elected annually from among the clergy and laymen.

Keynotes—Evangelism and Missions

Perhaps the outreach of the church is an accurate indication of its spirit. Both evangelism and missions have, from the beginning been keynotes of the church's growth. Eleven fields are served by the United Christian Missionary Society, Foreign Division. Educational and service institutions are scattered throughout the United States to minister to Latin Americans, Indians, Orientals and Negroes.

Disciples of Christ do not claim to be the only Christians but "Christians only." They hold tenaciously to the conviction that the divisions of Christendom are largely a matter of human opinions, human creeds and human organizations. While they may not always agree on which Scriptural authority shall be applied in their doctrines and practices, of this they are sure, that unless a "thus saith the Lord" be cited, the Church will never find the unity or the pristine purity which it had immediately following the Day of Pentecost.



(*Above*) Pablo Baluwan, Irineo Andahan and Adriano Tawguen, all of Catablongan, Apayo, in the carpenter shop at Vigan Christian Training School in the Philippines. By helping build a chapel, these young men earned money for their schooling. (*At Right*) Dr. Howard Horner, a Disciples medical missionary in Africa, registers waiting patients for admission to the mission leprosarium.

Student Volunteer Movement Joins Council

A SIGNIFICANT step taken by the National Council's General Board at its meeting in Chicago on May 20 was the merging of the Student Volunteer Movement for Christian Missions with the Council.

The plan, long approved in principle and to be consummated formally in the Fall, will bring the SVM into the National Council as its 13th unit. The Student Volunteer Movement will retain its identity of name and its autonomy in philosophy, policy and program. For administrative purposes only, it will operate as the Missionary Services Department of the Joint Department of Christian Vocation, within the Council's Division of Christian Education.

Hailing the affiliation as boding well for the future of the Movement, Rev. E. H. Johnson, the SVM's general secretary, said: "This plan will strengthen our work of interpreting the Christian mission to university students and calling students to service in the missionary tasks of the Church." Mr. Johnson further believes the new tie will intensify the already close working relationship the Movement has had with home and foreign mission groups as well as those concerned with Christianity in higher education.

Nearly 2,000 Strong

A profile of this newest agency to come into the National Council must begin as a composite sketch of its student membership — Christian youth, hopeful, serious without being solemn, secure in faith, and dedicated heart, mind and soul to the proposition that all men are created of God and can only achieve His will for the world through taking part in the world mission of Christ's Church. Nearly 2,000 strong, they have set aside all other calls to train themselves for service in home and foreign missions.

In many cases, the SVM through its field program was the direct inspiration of the student's commitment. In all cases, SVM serves on campuses across the nation to deepen its members' dedication to specific Christian service and to guide each student toward his goal. In a period of little more than two generations, more than 20,000 Student Volunteers have actually reached a field of mission service, chiefly abroad, but with increasing frequency at home also.

It all began 67 years ago, on a New England hilltop. The occasion was a summer conference at Mount Hermon, Mass., attended by 100 college students who had volunteered for foreign mission service. With the help and guidance of Dr. John R. Mott, the fervor of that

Handclasp: SVM founder John R. Mott, general secretary, Rev. E. H. Johnson.

meeting was translated into permanency. The Student Volunteer Movement for Foreign Missions was born. On its banner, under which students quickly began to rally, was the watchword: Evangelization of the World in This Generation. Students then, as now, signed a vow upon joining the Movement: "I am willing and desirous, God permitting, to become a foreign missionary."

Quadrennial Conferences Famous

In the short space of five years, the Movement had expanded with such vigor that a national conference was called — the first of what was to become the SVM's famed quadrennial conferences on the world mission of the Church. With a zeal that remains undiminished to this day, students carried back to their campuses the conviction that the Movement's evangelistic goal could be literally achieved in their own generation. New Student Volunteer bands appeared on more campuses, membership rapidly swelled, until by 1920 Founder John R. Mott estimated the number of fellowship groups at 3,000.

Historically, the progress of the Movement has not been one long, unbroken upward line. War and depression, in a world so unlike that of two generations ago, made their impact felt. The membership of the Movement shrank and its voice could not reach so far — but it remained a voice clear, sure and rich in faith. And not for a moment, even when administrative budgets withered to a mere $10,000, were the Student Volunteers content to rest on their record.

Since World War II, the SVM has shown its remarkable capacity for growth by more than doubling its program within a four-year period. Membership is again expanding, in response to what workers in the Movement call "the new mission to which God calls the present student generation at this particular moment in history."

One of the new challenges met by the SVM was its answer to the need of guiding young people to mission tasks at home, as well as in the foreign field. In 1945 the Movement was broadened to include home missions, and its name was changed to the Student Volunteer Movement for Christian Missions. Its members now sign a broader Declaration: "It is my purpose to devote my life work to the world mission of Christ's Church."

Two Council Executives Appointed to New Posts

Two young executives of the New York staff are leaving the National Council at the end of the summer, one to join the faculty of Yale University, New Haven, Conn., and the other to head a new unit of The Methodist Church in Chicago, Ill.

Dr. Charles W. Forman has been appointed to the chair of missions in the Yale University Divinity School. Born in India 36 years ago, he formerly was associated with the missions boards of the Presbyterian Church in the U.S.A., and for the past year has been secretary of the Council's 1953 Program Emphasis.

In his new post, Dr. Forman succeeds Dr. Kenneth Scott Latourette, noted authority on Christian missions and Far East history.

When the offices of the recently-constituted Methodist Board of Social and Economic Relations open in Chicago on Sept. 1, Dr. A. Dudley Ward will undertake the duties of executive secretary. A 38-year-old Canadian-born minister and economist, Dr. Ward has served the National Council and its predecessors since 1949 as director of studies in the Department of the Church and Economic Life. He has coordinated, in this capacity, an extensive research project, the results of which are now being published by Harper and Brothers in six volumes entitled "The Ethics and Economics of Society."

The new Methodist board has as its purpose the constant relating of Christianity to social and economic problems "on the basis of a four-fold program of study, education, coordination, and action." As its head, Dr. Ward will work with all agencies of The Methodist Church, other denominations, the National Council, and World Council.

TRANS-ATLANTIC PILGRIMAGE

A TWO-WAY pilgrimage of trans-Atlantic friendship and Christian interpretation gets under way this month with the 1953 summer interchange of American and British preachers. Ten ecclesiastical ambassadors from Great Britain will carry out extensive preaching and visiting schedules in the U. S., while a like number of American clergymen will fill preaching engagements in England, Scotland and Wales.

One of the significant undertakings of the National Council of Churches, the exchange program is annually set up and carried out by the Department of Ecumenical Relations, directed by Dr. Robbins W. Barstow. The British Council of Churches shares in its sponsorship.

"In these days of world tension," Dr. Barstow said in discussing the project, which has operated for more than a quarter-century, "the personal contacts that are made and the opportunities for the interpretation of one country to another from the Christian point of view are eminently worth while."

From every source, he continued, there is evidence of the importance of this mutual ministry. And he is convinced that it should be expanded as soon and as far as possible.

"There are times," he declared, "when it is extremely important for Britain and the United States to stand together on a foundation of Christian faith and purpose — not mere joint self-preservation."

Reactions to the Program

Asked how he thought the interchange program could be made more effective in the United States, Dr. Barstow said it must be made possible for visiting British preachers to see more of America than the northeastern region, to which their personal finances restrict them. "If some of our larger churches in the Middle and even the Far West could see their way to offer more generous honoraria and add a travel allowance, it would be possible for these friendship-building guests to extend their valuable contacts over most of our great country."

Unhampered by the currency restrictions faced by their British colleagues, America's ambassadorial preachers also have the advantage of having less ground to cover in carrying out their schedules in Britain.

"Another fine step forward would be achieved," Dr. Barstow states, "if a larger number of our major summer conferences would include one or more of these distinguished British guests on their programs."

Rev. David Steel, minister of St. Andrew's Church, Nairobi, British East Africa, who makes the longest journey for the interchange program, is shown introducing members of his congregation to Queen Elizabeth II during the sovereign's tour of troubled Kenya Colony last year.

What of the fruits borne of these mutual visits? What do the visiting preachers themselves, both American and British, have to say?

American clergymen, on their visit to Britain: "I found the greatest education in living in the homes of lay people. I shall never forget their kindness. . . . Such an exchange certainly makes for an inspiration for the American minister. . . . To see them at work in the churches is to understand afresh what the priesthood of all believers means. . . . I know I received more than I was able to give."

British clergymen, following their visits to the U. S.: "A really great experience. . . . We found friendship, sympathy and understanding everywhere and rejoiced to be so hospitably received. . . . It has been a happy and profitable experience to meet so many sections of America. . . . Even more than the great privilege of preaching in America was the opportunity I had to meet with Americans in their own homes."

The interchange of preachers was begun 27 years ago as a project under the guidance of Dr. Harry N. Holmes, who lives today in retirement in Ridgefield, Conn. In the years since, hundreds of distinguished clergymen in both countries have undergone considerable personal expense to help the program succeed. Their only financial assistance, then as now, has been the honorarium offered by each host church.

British and American Appointments

The ten American clergymen appointed to visit Britain this summer are:

Rev. Bertram deHeus Atwood, First Reformed church, Schenectady, N. Y.

Rev. Albert B. Coe, Massachusetts Congregational Conference, Boston, Mass.

Rev. Arthur Lee Kinsolving, St. James Church (Protestant Episcopal), New York City.

Rev. Kenneth L. Maxwell, Central Baptist Church, Hartford, Conn.

Rev. John W. Rilling, St. John's Lutheran Church, Minneapolis, Minn.

Rev. Alva H. Sholty, Elkhart Castle Evangelical United Brethren Church, Elkhart, Ind.

Rev. Ralph W. Sockman, Christ Church (Methodist), New York City.

Rev. Clarence A. Spalding, Endeavor Presbyterian Church, Chicago, Ill.

Rev. Richard M. Trelease, Sr., St. Paul's Episcopal Church, Kansas City, Mo.

Rev. David B. Watermulder, First Presbyterian Church, Watertown, N. Y.

The ten British visitors to the U. S. are:

Rev. Stanley Andrews, Hampstead Garden Suburb Free Church (Baptist), London, England.

Rev. David Glyn Evans, Basingstoke Congregational Church, Basingstoke, Hants, England.

Rev. Canon Marcus Knight, St. Paul's Cathedral, London, England.

Rev. J. G. Lane, Chairman, Newcastle-upon-Tyne District of the Methodist Church, Newcastle-upon-Tyne, England.

Rev. L. J. Macpherson, St. Columba's Presbyterian Church, Worthing, Sussex, England.

Rev. J. Fraser McLuskey, East Church (Church of Scotland), Broughty Ferry, Scotland.

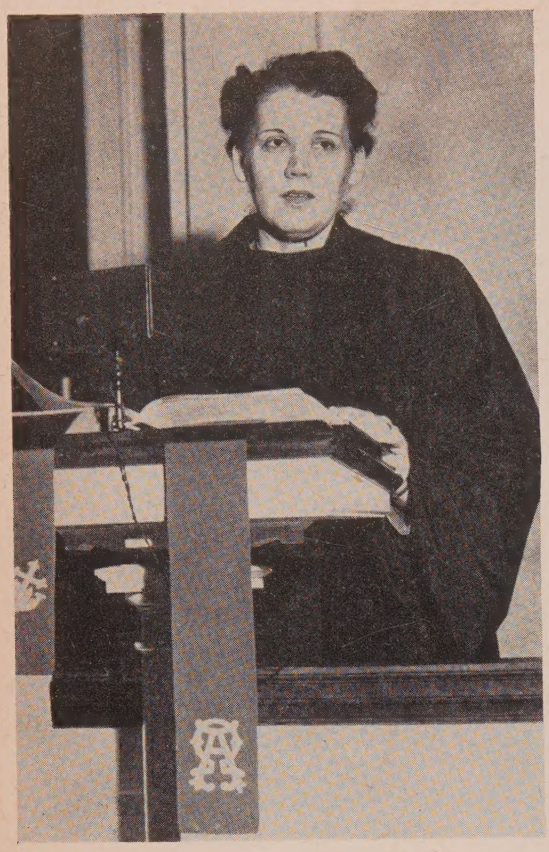
Rev. Canon Windsor Roberts, Alverstoke Church (Church of England), Gosport, Hants, England.

Rev. A. Murray Smith, Rugby Presbyterian Church, Rugby, England.

Rev. David Steel, St. Andrew's Church (Church of Scotland) Nairobi, East Africa.

Rev. Canon J. A. H. Waddington, St. Peter Mancroft (Church of England), Norwich, England.

Women in the Churches



Serving at church suppers only — or in pulpits and board rooms?

"THE reason we have no women members on this particular denominational board," officials of a major denomination explained recently, "is because the board meets in a place where women are not allowed."

This explanation is one of the items that turned up in a detailed survey on the Status and Service of Women in the Churches, sponsored by the National Council's General Department of United Church Women.

Pointing out that women make up about 60 per cent of church membership, Mrs. James D. Wyker, president of the United Church Women, explained that the purpose of the study is to find ways in which the women can serve more effectively.

"And," Mrs. Wyker added, "we believe the denominations themselves will find the survey thought-provoking and useful."

The first full report on the survey, which covers all the National Council's 30 constituent communions, will be given at the churchwomen's Sixth National Assembly, in Atlantic City, N. J., October 5-8.

Authorized by the UCW Board of Managers last fall, the study is being carried out by a special committee of theologians, churchwomen, representatives of the National Council, the World Council of Churches, and the International Missionary Council.

The committee's questionnaire is being filled out by denominational leaders who are asked specific questions on the ordination of women and on the participation of women in church policy-making.

Some of the topics covered are the criteria used in selecting women who serve on policy-making boards; the reason women do not serve on certain other policy-making boards; whether the denomination ordains women; and if it does, whether the ordained women serve as pastors or in other jobs.

The report on the survey will be presented to delegates at the Assembly on Wednesday morning, October 7, by Mrs. Douglas Horton, Dr. Mary Ely Lyman and Dean Liston Pope, all members of the survey committee. Mrs. Horton is a former vice-president of the National Council, Dr. Lyman is professor of the English Bible at Union Theological Seminary in New York. Dr. Pope is dean of Yale Divinity School.

But the status and service of women in the church is only one of the major issues that will be discussed by delegates to the National Assembly being held in Atlantic City's Convention Hall.

Thousands of women from all over the U. S. are expected to attend the Assembly, the first since the United Church Women became part of the National Council in 1950.

The women's group was established in Atlantic City in 1941. Since then it has grown to include affiliated organizations in every state in the Union and in Hawaii; local councils in more than 1,900 towns and cities, and World Day of Prayer groups in some 17,000 communities.

One of the major problems that will be considered is that of freedom of thought in areas such as churches, schools and mass communications.

The churchwomen's 300-member Board of Managers, meeting in Marshall, Ind., last month, issued a "Christian Declaration of Loyalty" on freedom of speech and thought, which is to be studied in preparation for the Assembly.

Calling dissension and distrust "most serious threats to American freedom," the churchwomen declared that "men in responsible positions and self-appointed groups and individuals" are "even now spreading distrust of churches, of charitable foundations, and of loyal American citizens with whom they disagree."

"Forces of dissension would undermine the very institutions that can overcome Communism," the statement points out.

"It is our heritage," the declaration continues, "from the American founding fathers and from the Christian Gospel of love, to think freely and to speak our thoughts."

The declaration calls for self-dedication to study, prayer and public courage, suggests a reading list, and asks the women to determine the facts for themselves, to express their beliefs to Congressmen, to church and community leaders, and to encourage "more ac-

curate reporting and more careful interpretation of news."

Other major issues which will be discussed at the Assembly include the churchwomen's program for "Next Steps in Race Relations" and the United Nations, which the churchwomen support as "next to the churches, the world's best instrument for peace."

Among those who will lead discussions on these issues are Dr. Walter W. Van Kirk, executive director of the National Council's Department of International Justice and Goodwill; Dr. Buell Gallagher, president of the College of the City of New York, a Congregational layman, Miss Pauline Frederick, news commentator on the NBC network, and concert singer Rosa Page Welch, recently returned from an eight-months' trip around the world as a musical ambassador of good will for the United Church Women, the Disciples of Christ, the American Baptists and the Presbyterian USA Board of Foreign Missions.

Theme of the four-day Assembly is that of the National Council's 1953-54 program emphasis: "Christ Calls to Mission and Unity—What Must the Churches Do?"

The opening session of the Assembly, on Monday evening, October 5, will have addresses by Bishop William C. Martin, president of the National Council, and Mrs. Wyker, president of the United Church Women. Bishop Martin, who is also president of the Methodist Council of Bishops, will speak on "Christ Calls to Mission." Mrs. Wyker will address the delegates on "Christ Calls to Unity."

The first evening meeting will open with a dramatic procession featuring the state organizations, the denominations, the national Board of Managers, and overseas and fraternal delegates. A choir of 300 voices, with singers from communities all over the country, will be under the direction of Dr. John Finley Williamson, head of the famous Westminster Choir School at Princeton, N. J.

Other features of the Assembly include skillshops, on all phases of the churchwomen's activities; denominational and state meetings, and a daily Bible hour conducted by Dr. Nels Ferré, of Vanderbilt University.

The Assembly will reach its climax in the closing session, Thursday night, October 8, with a dramatic presentation, "We will Build Peace." The presentation is based largely on the UCW long-term peace program that asks the women to pray, to study, to speak out and to "live democracy in their home towns every day." The program will also point toward the yearly November observance of World Community Day, when the women hold special services of dedication to work for world peace and reconstruction.

Missions to Ministers

The Chaplain of Edinburgh University, Rev. David Read, will discuss "The Proclamation of the Gospel" at Missions to Ministers at Green Lake, Wis., July 27-August 1, and Northfield, Mass., August 3-8.

There will also be ten well known American speakers and leaders, including Dr. Edwin T. Dahlberg, St. Louis, Mo.; Professor E. G. Homrighausen, Princeton, N. J.; Walter Barlow, Philadelphia, Pa.; Rev. Charles B. Templeton, Chicago, Ill., and Howard Elmo Short, Lexington, Ky.

Pastors, chaplains, seminary professors and students, and others interested in evangelism are invited to attend these missions, sponsored by the National Council's evangelism department. Families are welcome. There will be a daily vacation Bible school for the children. Plans are being made for an attendance of 250 or 300 at each of the two missions.

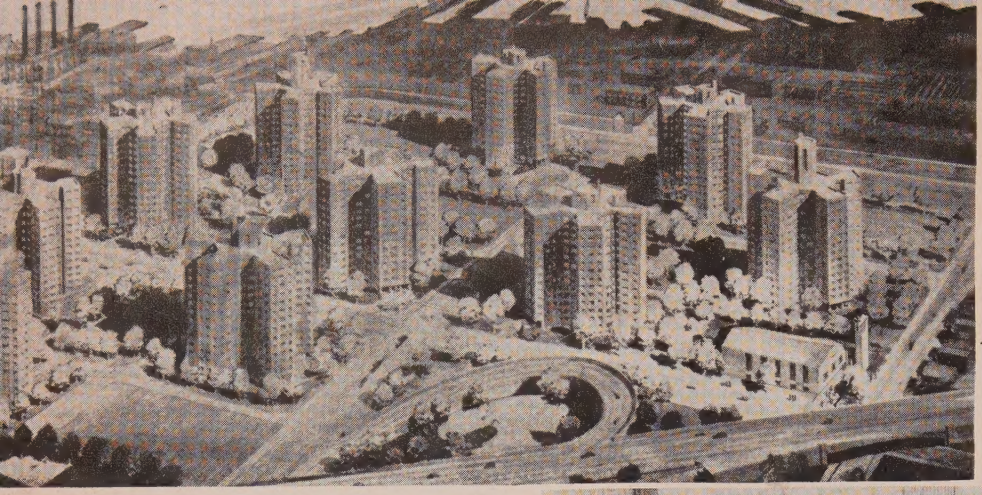
Among the means which the missions will use to "recharge the battery" are daily worship periods, messages on the theology of evangelism, Bible study, seminars in the afternoons and inspirational addresses and sermons in the evenings. Time will be allowed for discussion, and three hours each afternoon for relaxation and fellowship.

REV. DAVID READ
Edinburgh University Chaplain

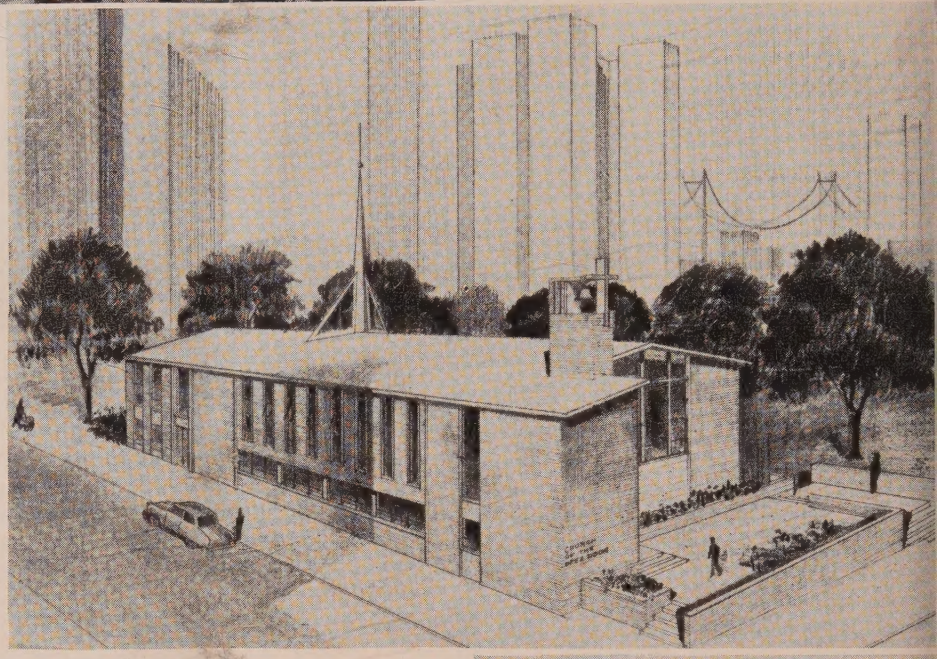
Reservations for the missions should be made promptly by sending a check for the $5.00 registration fee to the Joint Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y. There is no registration fee for wives or children and rates for rooms and meals are reasonable.

Churchmen Confer with President

Church Leaders Support President Eisenhower's Request for Visas for Refugees. Left to right: Dr. Walter W. Van Kirk, National Council's Department of International Justice and Goodwill; Msgr. E. E. Swanstrom, National Catholic Welfare Conference; The President; Dr. Paul C. Empie, National Lutheran Council; Mr. Roland Elliott, Church World Service, and Mr. Walter Bieringer, president, United Service for New Americans.



Farragut Houses (left) extend over some six square blocks. Artist's sketch shows Brooklyn Navy Yard docks in distance, visualizes completed Church of the Open Door and completed expressway in right foreground. Fort Greene Houses are out of sight to right. (below) Close-up of new church as it appears in architect's perspective. (below right) Corner site for new church is on grounds of Farragut Houses project. One building of its skyscraper parish looms close by.



Project Parish

By ELIZABETH GEYER

IN THE busy Brooklyn Navy Yard district of New York City, two Protestant churches are racing against time and the demands of the Automobile Age.

One church is on the list of a wrecking crew leveling a wide swath through Brooklyn to make way for an express highway. The other church — not yet built — is on the list of a construction crew which will start building as soon as necessary funds are available. The new edifice will replace the present Church of the Open Door, which is directly in the path of the highway project. Whether these two operations will coincide so that the 270-member congregation has a new roof over its head when the old roof descends to the dust nobody at present can say. Both operations are scheduled for completion this autumn.

Actually, when the Church of the Open Door moves to its future quarters, history will be made. For the new edifice is the first church to be built on the grounds of a public housing project, and could start a novel trend in contemporary church planning. The compact, simply styled structure will nestle in one corner of the huge Farragut Houses project, to continue serving Farragut residents as well as families in adjacent Fort Greene Houses. Both Farragut and Fort Greene are state-aided public housing projects for low-income families.

Discussing what has happened to date in the church-housing project field, a city-church expert, Dr. William J. Villaume, notes that while planners and city housing authorities are concerned that schools, shopping centers, parks, and playgrounds are available for the residents, they have given little attention to churches. Dr. Villaume points out that as a rule churches already situated in an area to be occupied by a housing project are razed along with other property. Cases where a church is left standing on project grounds are rare, he says. Because of this situation some project residents have to travel a mile or more to reach the nearest church. Dr. Villaume heads the National Council of Churches' Department of the Urban Church.

But Brooklyn's Church of the Open Door is pioneering not only in its new location. It already has achieved another "first" in American church history by being one of the first truly interdenominational churches in the United States

Entrance of present Church of the Open Door (top) shows influence of nineteenth century architecture. (right) Sunday school teacher Donald Typond observes work of young sketching enthusiasts. (above) In his study, Pastor Siciliano chats with Mrs. Juliette Jones. (below) Seminary student Julius Garcia, who conducts Spanish services, greets Mr. and Mrs. Fernando Colon and daughter at door of sanctuary.

— established and supported by the capital funds of five different denominations.

The minister of this unique church, sitting in his tiny study in the fifty-year-old building, is enthusiastic about his parish. Rev. Richard Siciliano is a quietly handsome young man whose gentle manner immediately puts the visitor at ease. While Mr. Siciliano talks, clouds of dust swirl past the study windows as adjoining buildings are leveled by the highway crew.

Mr. Siciliano, a Presbyterian pastor, points out first that the Church of the Open Door maintains an active relationship with its five denominations.

"We take the best from the traditions that make us up, and are very much in the main stream of Protestantism. In a sense, we are always held in check by our denominations."

"But," he continues, "the genius of the thing is that at no point has our method of approach been rigidly defined. Our governing committee is concerned mainly with salaries and housing, not with defining our theology."

The governing committee is made up of representatives of all groups concerned with the Church of the Open Door. These are delegates from the national bodies of the five denominations — Baptist, Congregational, Methodist, Presbyterian and Reformed churches — and from the First Presbyterian Church of Brooklyn, New York City Mission Society and the New York Protestant Council's Brooklyn Division. In addition, members of the church's local board of deacons are on the committee. The local representation is considered very important by Mr. Siciliano because it provides "a necessary emphasis on local self-government."

In reply to a question, Mr. Siciliano asserts that having the theologies of five different denominations functioning in the same church has not created problems.

"We have discovered an amazing similarity between Protestant churches," he declares. "I have striven to create a service where each worshipper feels at home because the differences he finds at the Church of the Open Door are no greater than he might expect to find in another church of his own denomination."

In Mr. Siciliano's opinion, the Church of the Open Door is a reestablishment of the historical idea of the parish, because it serves a complete geographical area and all people of Protestant persuasion in that area. The church now is attended almost exclusively by families from the two mammoth housing projects which constitute the parish. This is because most other families in the im-

(*Continued on page* 20)

For the Maintenance of Freedom

EXPRESSING the conviction that "the churches are among America's greatest bulwarks of freedom," the National Council's General Board late last month took vigorous action against irresponsible attacks upon American citizens.

To the 100 members and executives at the bi-monthly Board meeting in Chicago's Congress Hotel, Bishop William C. Martin, president of the Council, announced the appointment of a 15-member Committee on Maintenance of American Freedom to watch developments that threaten the spirit of liberty.

The committee is headed by Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church and former president of the National Council. Its members are among the country's leading churchmen and women.

Bishop Martin, who is also president of the Methodist Council of Bishops, expressed his personal hope that the committee will help the churches to recognize any threat of Communist infiltration into American life. He also expressed the hope that the committee will indicate that there is a right way and a wrong way to combat Communism.

In its action last March, when it authorized appointment of a 15-member committee the Board had warned against "unsubstantiated charges and blanket indictments" and the denial of "the basic right of freedom of thought" either through Communist infiltration or through "wrong methods of meeting that infiltration."

The Board suggested that the new committee publicly raise questions addressed to Congressional investigating committees concerning the methods by which their files are developed and the use to which the material is put.

At the Chicago meeting, a special committee was also appointed to bring in a resolution expressing confidence in church leaders whose patriotism and integrity had been impugned.

Rev. James Wagner, of Lancaster, Pa., proposing appointment of this committee, specifically mentioned Mrs. Douglas Horton, a former Council vice-president, and Methodist Bishop G. Bromley Oxnam.

Mrs. Horton, war-time commander of the WAVES, had been informed by the State Department that confirmation of her appointment as a delegate to a U.N. social commission session was held up to avoid "embarrassment" to her and to the administration. Bishop Oxnam has publicly criticized certain methods of the Un-American Activities Committee investigations.

The special resolutions committee, headed by Dr. Eugene Carson Blake, stated clerk of the Presbyterian Church, U.S.A., reported back its belief that "to comment specifically on situations and statements which throw into question the patriotism and integrity of certain of its leaders would be to dignify out of all proportion such statements and situations."

The Board, after some discussion, adopted unanimously a statement expressing "its confidence in the loyalty of the lay and clerical leaders of its constituent churches" and its "conviction that these churches are among the greatest bulwarks of freedom in the United States."

Further, the statement added, the National Council itself "is and always has been unalterably opposed to Communism."

Quoting Bishop Martin's statement in announcing the appointment of the Sherrill committee, the Board added, "No body of people is more concerned to combat Communism than the church

At tea welcoming Council president, Bishop William C. Martin to Midwest Office (left to right): Dr. Gerald E. Knoff, executive Secretary, Division of Christian Education; Bishop Martin, and Dr. Samuel McCrea Cavert, general secretary.

Committee on Maintenance of American Freedom

RT. REV. HENRY KNOX SHERRILL, New York, Presiding Bishop of the Protestant Episcopal Church, *Chairman*

MR. JASPER E. CRANE, Wilmington, Del.

DR. ROBERT P. DANIEL, Petersburg, Va., President, Virginia State College

DR. ARTHUR S. FLEMMING, Delaware, O., President of Ohio Wesleyan University and Director of the Office of Defense Mobilization

DR. FRANKLIN CLARK FRY, New York, President of the United Lutheran Church in America

MRS. DOUGLAS HORTON, New York, former head of the WAVES and a former vice-president of the National Council

DR. J. R. MCCAIN, Decatur, Ga., President Emeritus, Agnes Scott College

DR. REUBEN E. NELSON, New York, General Secretary, American Baptist Convention

BISHOP G. BROMLEY OXNAM, Washington, D. C., Bishop of the Washington Area of The Methodist Church

MR. CHARLES C. PARLIN, Englewood, N. J., New York attorney and Methodist layman

DR. PAUL C. PAYNE, Philadelphia, Pa., a board secretary of the Presbyterian Church, U.S.A.

MRS. NORMAN VINCENT PEALE, New York, a Vice-President of the National Council

MR. THOMAS B. K. RINGE, Philadelphia, Pa., Protestant Episcopal layman

MR. CHARLES E. WILSON, New York, Treasurer of the National Council

ex officio —

MR. CHARLES H. TUTTLE, New York, legal counsel of the National Council

groups of our country. If the Communists are carrying on their subversive work under the guise of serving the church, all who have the responsibility for leadership in the church should insist that such deception shall be exposed."

In other actions relating to national affairs, the Board re-committed to the Council's Department of International Justice and Goodwill a resolution opposing the Bricker Resolution (in the Senate) and authorized representation by the Council in behalf of emergency legislation now before Congress to admit this country's "fair share" of refugees as permanent residents.

The statement on the Bricker Resolution, sent back for further study, opposed any constitutional change that would hamper American foreign policy.

The authorization to appear at Congressional hearings on admitting refugees noted that President Eisenhower called for admission of 120,000 refugees a year for the next two years. It was also pointed out that the National Council has been on record since last December as favoring the admission of a "fair share" of refugees to the U.S. as permanent residents.

The Board's only meeting of the year in Chicago opened with a dinner in the Congress Hotel addressed by Chaplain (Lt. Col.) John I. Rhea of New York. He asserted that millions of America's youth face the prospect of military service without benefit of proper religious training and appealed to church leaders to alleviate an alarming shortage of chaplains in the armed forces.

The deputy chaplain of the First Army Headquarters urged clerical leaders to take immediate steps to fill quotas of chaplains and also proposed that special training courses for the chaplaincy be established by theological seminaries.

Later in the first business session, the General Board took steps toward assuring greater coordination in serving the armed forces. It invited the General Commission on Chaplains to become a consultative member of the General Board and authorized the appointment of a committee to work with the Commission.

Hand-bound, hand-tooled red leather volumes of the Revised Standard Version of the Bible were presented at the dinner to Dr. Roy G. Ross, secretary of the Standard Bible Committee, and Dr. Philip C. Landers, executive secretary of the Bible Observance Committee. Bishop Martin was the guest of honor at a reception and tea given by the Council staff. He was presented by Dr. Gerald Knoff, executive secretary of the Division of Christian Education.

In other actions at its two-day sessions, May 19-20, the Board:

—urged that Congress provide permissive legislation for voluntary participation of the nation's 250,000 clergymen in the Federal Old Age and Survivors' Insurance plan, suggesting that such legislation recognize and make use of existing pension plans without impairment;

—approved the merger of the 13th interdenominational agency to join the National Council—the 67-year-old Student Volunteer Movement (see page 6 of this issue);

—approved a report outlining church-state issues in religion and public education and ruling that plans for a department in this field are within the policies of the Council;

—asked member communions to communicate with sister churches in South Africa, suggesting that churches there urge the South African government to admit to that country missionary supervisors of the A.M.E. Church, now excluded;

—adopted a Labor Sunday Message setting forth the contribution of the American labor movement and its importance in the American scene;

—authorized expansion of the Council's Washington office for gathering information and representing the churches in the national capital in non-lobbying activities;

—adopted four recommendations for strengthening cooperation in state and local communities;

—approved Boston, Mass., as host city for the 1954 biennial General Assembly of the National Council, the week beginning Nov. 28, and approved St. Louis, Mo., for 1956;

—set its next meeting for Sept. 16.

"Not For Burning?"

"And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."
— Matthew 3:10

EVERY normal, healthy organism must, by the law of life, reproduce itself.

THE Christian mission is the reproductive function of the Church. The Christian who, in all his contacts with the world around him, adopts a missionary approach, is acting as the seed of the Church. If a Church thinks about missions, if it studies missions, if it gives for missions, if it prays for missions, then it will produce missionaries.

NOW, if you have an apple tree and it is normal and healthy, it will produce an apple, its seed. You can take that apple to any comparable soil and climate on earth, put it in the ground, care for it and it will produce a tree like the tree that produced it.

WHEN a Church produces a missionary, you can, by education and training, condition him for any comparable human soil and climate, put him there and care for him and, in time, he will produce a church. That church will "promote the worship of the one true God," will proclaim the Gospel, will teach the truth, will minister to human need and will develop life in human and divine fellowship, which is the Kingdom of God.

BUT what if your apple tree never produces an apple? You would cut it down and burn it up — to get some use out of it.

WHAT if a church never produces a missionary?

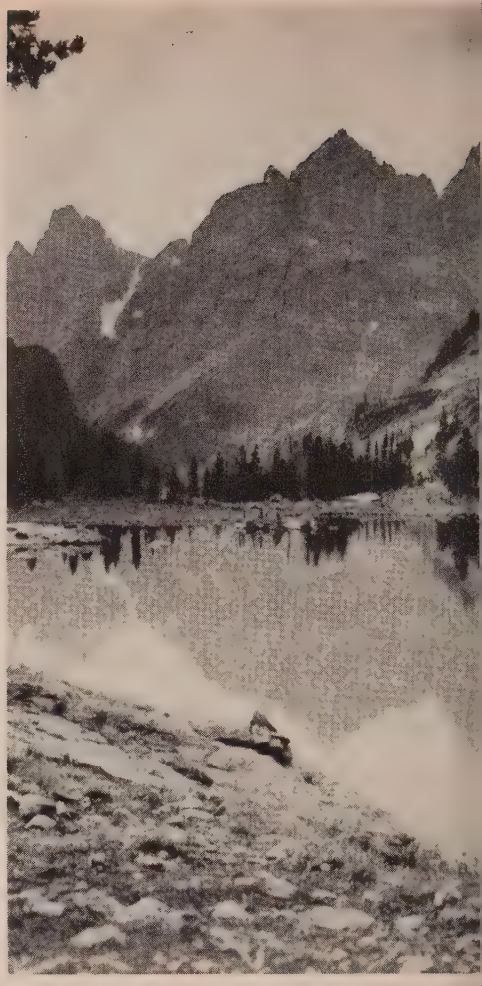
— ROCKWELL HARMON POTTER

Prayer: Lord of Life, grant that the good fruit of thy Gospel which has blest our lives may not be barren, but may abound in the seeds of faith. And may those seeds which we scatter abroad be rich with fruit for the blessing of men. Through Christ our Lord. *Amen.*

Yellowstone Chapel, headquarters for the Ministry in the Park, government-built for all religious groups.

An Altar in the Mountains

Council Cooperates in Christian Ministry in Eleven National Parks This Summer



Lake Solitude, Grand Teton National Park

THE lone rider on our cover this month, Rev. Kenneth J. Porray, has been since 1948 resident minister of the Community Church in Grand Canyon National Park in Arizona. A graduate of Yale Divinity School who had always wanted to go West, he lives with his wife and four children in an old warehouse which the church remodeled. The mule he is riding is part of his compensation as a minister for, without it, he couldn't go down to the bottom of the canyon to visit his Indian parishioners.

This summer Mr. Porray will have five seminary students working with him to provide an interdenominational Christian ministry for the Grand Canyon Park visitors, who numbered 729,181 last year, and for the 1,000 permanent residents, many of whom are Indians employed by the Fred Harvey Company.

The project at Grand Canyon is one of 11 such interdenominational Christian ministries cooperating with the National Council's Department of Evangelism in national parks, including Crater Lake and Oregon Caves, Ore.; Glacier Park, Mont.; Yellowstone and Grand Teton, Wyo.; Yosemite, Sequoia, Kings Canyon and Lassen Volcanic Parks, Calif.; Mesa Verde, Colo., and Mt. Rainier, Wash.

Each week this summer, from the first of June through the middle of September, the ministry will include more than 40 services of worship conducted by pastors and theological students representing 14 denominations, 19 seminaries and 34 colleges. Student choirs will provide music for these services. Bible study groups will be conducted by theological students for the seasonal employees and for permanent residents of the national parks.

In two of the parks cooperating in the National Council's program — Yosemite and Sequoia — there will be guest preachers at the Sunday services.

The 66 students who have been recruited for the work will serve as busboys, dishwashers, cabin maids, truck drivers, bus drivers, etc. giving their free time to the program.

In addition to Mr. Porray, two other pastors give more than just a summer to the work: Rev. Neal Pearson, executive secretary of the Church of the Sequoias, and Rev. Alfred G. Glass, resident minister of the Yosemite Park Church.

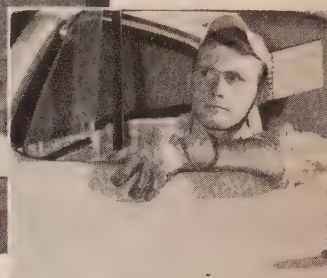
Outstanding among the students recruited for this summer's ministry are William Hollister, Washington, D. C., president of the student body of Union Theological Seminary, New York, who will be student minister at Many Glacier Hotel in Glacier National Park, and James W. Swift, Los Angeles, Calif., former president of the student body at Pomona College, who will serve as student minister at Mesa Verde.

Mr. and Mrs. Harry Thiel, students at Chicago Lutheran Theological Seminary, Maywood, Ill., will be part-time student ministers in Glacier National Park during the summer and will live with the student workers, whose number varies from 50 in the smaller parks to 3,000 in the larger ones.

Rev. Warren Ost, full-time director of the Park Ministry, spent seven seasons in Yellowstone National Park as a college and seminary student. He recruits students for the work, organizes local Park Ministry committees and supervises student leaders. His task of recruiting and training has involved making contact with 68 seminaries by personal visits or by mail; preparing a training manual and promotional literature and furnishing titles and pictures for the National Park Series of church bulletins, as well as arranging for and conducting three area training conferences for pastors and students participating in the ministry, attended by 69 students and representatives of the National Park Service.

The National Committee on a Christian Ministry in the National Parks consists of 20 representatives of 10 units of the National Council. The director, Mr.

her free time, tress Betty nn (above), dent at West- nster Choir llege, directs Children's ir at Mam- th Hot Springs.



In his free time, Robert Moore (right and above), president of Westminster Choir College's senior class, directs the Choir at Mammoth Hot Springs.

YELLOWSTONE PARK CO.
973

(Below) Typical Sunday service at Theodore Roosevelt Lodge, Yellowstone National Park; "Shrine of the Ages Choir" from Arizona State College at Easter Sunrise Service, Grand Canyon National Park; a typical Daily Vacation Bible School made up of the children of permanent Park Service employees.

Ost, is a member of the staff of the Department of Evangelism.

The National Committee cooperates with the local committee in each national park in working out plans, in building a program and in securing competent student leadership. Local committees are made up of representatives from the parks, nearby ministerial associations, councils of church women, councils of church men and state and local councils of churches.

Ministries in the national parks are not new — they have been carried on for a long time with local interest. The new aspect is the cooperation of the National Council in bringing together the existing ministries to help them solve their common problems and provide an adequate leadership during the summertime, when the population of the national parks increases manyfold.

Worcester, Mass., Cited for Church Canvass

For the third time in four years, Worcester, Mass., received a national award for outstanding achievement in its United Church Canvass program.

The citation for the 1952 campaign was presented at a special dinner at Bethany Congregational Church, Worcester, on May 5, by Rev. Thomas K. Thompson, executive director of the National Council's Joint Department of Stewardship and Benevolence.

Mr. Thompson presented a plaque at the ceremony to Mr. Arthur Sisson, of the State Mutual Life Assurance Co., general chairman of the Worcester United Church Canvass for 1952.

Making the citation, Mr. Thompson mentioned four factors which enter into making the award, one of which is that laymen like Mr. Sisson take the lead in organizing and carrying through their committee assignments in the canvass.

Second, he said, many means are used to tell the story of stewardship and encourage people to give to their churches — radio, TV, newspapers, carcards, church bulletins and other media.

Third, he continued, the Worcester committee has given generously of its time to help other communities in the area set up similar programs.

Finally, he pointed out, the United Church Canvass in Worcester has shown outstanding growth in its four years. Between 1949 and 1952, he said, the number of churches participating rose from about 47 to 72, and the amount pledged for church support rose from $571,761 to more than $1,051,000.

Mr. Carter Higgins, president of the Worcester Pressed Steel Co., will serve as the chairman of the New England community's United Church Canvass for the year 1953.

The CHURCHES WORKING TOGETHER

"Martin Luther" Film Applauded

State and local councils of church women are working with the Protestant Motion Picture Council to build audiences for the widely-acclaimed motion picture biography of Martin Luther, which was released to U. S. theatres last month.

"Martin Luther" had an outstandingly successful premiere in Minneapolis, with support from the churches and from newspapers and radio stations.

The film has been received with acclaim by both religious and secular magazines. Members of the National Council's General Board were enthusiastic at a special preview showing; denominational executives at the semi-annual meeting of the council's Joint Department of Stewardship and Benevolence unanimously endorsed the movie and urged all denominations to encourage their church members "to see the forceful Christian testimony of the great Reformation leader portrayed on the screen."

Council Groups Meet Simultaneously

For the first time in the history of the New Hampshire Council of Churches, its member denominations and religious groups held simultaneous annual or special meetings. The four-day session of conferences took place in Manchester, N. H., in May. Participating were fourteen statewide denominations and religious agencies. Denominational leaders were so pleased with the results of their experiment they decided to repeat the event within a few years.

During the religious convention all groups joined each morning for worship services, in the afternoons for workshops and at evening mass-meetings. In addition, each denomination held its own separate conference. Two state denominations — Methodist and Congregational Christian — adopted resolutions deploring McCarthyism. The Methodist resolution pointed out the danger of "the idea that one must either be pro-McCarthy or a Communist."

World Disarmament Urged

A proposal that the U. S. take the leadership in the United Nations efforts to achieve universal disarmament was made by the seventh Illinois Church Seminar on Legislation and Government, sponsored by the Illinois Church Council. This year's seminar was designed to help Illinois churches prepare for a National Study Conference on World Order to be held in Cleveland, Oct. 27 to 30, under auspices of the National Council's Department of International Justice and Goodwill.

It also was agreed that the U. S. should be "dedicated to sharing its advantages and opportunities with the rest of the world," and that churches should undertake more border-transcending projects such as the "adoption" of refugees and displaced families.

Fight Local Corruption

The Chicago Church Federation is continuing its fight to clean up Chicago's politics. Most recently, the city's ministry was attacked by Alderman Reginald DuBois who charged that a citizens' group called "March on Crime" headed by Rev. David Cole "has asked the people to condemn, to hang, and to crucify" members of the city council's "Big Nine" crime-fighting committee "without checking facts."

Mr. Cole, pastor of the First Universalist church, received support from several aldermen, but Mr. DuBois returned to the attack, saying: "When those men use the cloth to defame others by innuendo, then those men are not doing the job they are supposed to do. By what right do some men of the cloth have authority to offer the blood of sincere, decent and righteous public officials on the sacrificial altar?"

The Chicago Church Federation entered the arena when its executive vice-president, Rev. John Harms declared:

"Contrary to Alderman Dubois' charges, the Church Federation is not interested in assassinating anybody. . . . We want an honest investigation that will uncover the facts and exonerate the innocent as well as reveal the guilty.

". . . Unless the (Big Nine) committee changes its practices and gives the city a thorough and honest investigation, the people will elect public officials who will."

Ellsworth M. Smith, secretary of the Chicago Industrial Union Council, CIO, backed up the church groups by stating: "We want Alderman DuBois to know that the CIO and many other organizations stood side by side with Mr. Cole and the Church Federation in the March on Crime."

Migrants Get Helping Hand

A center to aid Spanish-speaking migrant workers from Texas has been opened by the Minnesota Council of Churches: Located in Fisher, Minn., the center will provide leisure time and religious services for an expected 2,000 migrants. Two other centers also will be opened later this year in southern Minnesota.

In North Carolina, plans are under way to conduct church-sponsored mobile child care and training centers for migrant farm workers in the eastern section of the state. Sponsored by the North Carolina Council of Churches, the centers will serve some 16 migrant labor camps. Migrant children are left alone in the camps when their parents go to work in the potato and truck crop fields.

Ask Full Continuance of UNICEF

The Protestant Council of the City of New York has urged the U. S. government to appropriate $10,000,000 to the United Nations International Children's Emergency Fund. A communication expressing the Council's views was sent to Hon. Harold E. Stassen, Mutual Security Administrator.

"To drop the appropriation of $9,814,000 from the Mutual Security budget is the buying of economy at the expense of the lives of little children the world over," the letter asserted. "We are confident that Congress is not expressing the mind of the church people of the Protestant Council of this city when it takes such action."

Work for Civil Rights in Miami

Threats of violence that caused Negro delegates to a church convention in Miami to cancel their reservations in an ocean-front hotel have been decried as "extremely unfortunate" by the president of the Greater Miami Council of Churches. Rev. Edward R. Ullrich said the Council's executive board will take up the matter at its next meeting.

Exclusive use of the hotel had been offered 500 delegates to the national convention of the Church of God in Christ, but the Negro churchmen cancelled their reservations after the hotel manager told them he had received "scores" of telephone threats to himself, the hotel and the proposed guests.

Outlook

Cooperative Unity in the Community

CHRISTIAN people are today becoming triumphantly united in their faith in Jesus Christ. The time has come when the "oneness" of Christians must be made known in the community. The realization of this fact has led local congregations, in all parts of the United States, to form neighborhood, county and city councils of churches. Similarly state denominational bodies have cooperatively established state councils of churches, the most recent being the Texas Council, within which eleven communions were charter members. Only six months earlier a similar forward step was taken by communions in Georgia when they organized the Georgia Council of Churches. Nearly one thousand such state and local councils of churches have been established.

These councils are the creatures of the churches. Their witness is essentially a witness of heart, and mind and spirit. The unity sought is primarily psychological and spiritual. This achievement in turn is a powerful influence for good in the area of the cooperating churches' life and work. So the General Board of the National Council recently said: "If the churches are to be together in a spirit of unity, that spirit must be manifest in the local community where the people who compose the churches come into most intimate touch with each other. It is there the members of various congregations intermingle." It is inconsistent for local congregations to be placed in the position of conflicting loyalties when they recognize their denominational relationships and at the same time seek to participate in the total Chirstian fellowship in their community. Their unity in spirit must be given high visibility in the geographical community in order that the community—its residents, its agencies and institutions—may apprehend and appropriate that faith by which free people live and work and worship.

The lay Christian often impatiently exclaims, "Why don't the churches get together?" Today the answer of community experience is—the churches are doing just that, in a magnificent way. Protestants aren't nearly as divided as many assume. Although there are over 250 denominations, 82 per cent of all church members are enrolled in thirteen of them. Again, only two per cent of the church members in the United States are represented in the total membership of 200 denominations.

Councils of churches are an essential means for fulfilling the churches' mission in the community. There is an urgency about the concept of mission. Christ has called us to mission. The nature of this mission is primarily to be realized through fellowship, love and service rather than organization, church polity or creedal formulation. Christians must be united in the sense of one loyalty to the whole task in the whole world. This loyalty must have a community expression, where people live and play and work and worship.

Again, it is the mission of the church to achieve that oneness for which Christ prayed—in order that the communities of people around the whole world may believe. Through such voluntary and democratic cooperation as councils of churches afford, congregations and communions may share treasured gifts and graces which are peculiarly their spiritual heritage.

It is good news indeed that the churches are learning to experience their togetherness through mission. For it is their mission in Christ to make their unity real—that is, actual, visible, effective and consciously felt—within the community. This is the home base of the ecumenical church. This unity is actual now, if we but recognize it, in spite of many outward manifestations of denominational separation. Let us thank God for its reality and dedicate ourselves to its community expression.

Our Christian Responsibility for Youth in the Armed Forces

AS THE result of a vast change which has taken place in the national life, our churches are confronted with a responsibility of which they are not fully aware. We are all caught in a "military economy." As a result, the pattern of daily living for millions of people, especially young people, is radically different from what it was a few years ago. Approximately 3,600,000 Americans are today in military service. The coming of peace in Korea would not greatly change this situation. It is estimated that in the two decades between 1941 and 1961 26,000,000 men will have gone in and out of the armed forces.

These millions of young people are away from their homes, schools, churches and all their normal associations. They are facing loneliness, insecurity and uncertainty about their future. They are exposed to greater moral temptations than at home. Some of them must face hardship, suffering and death.

The responsibility of the churches in this situation is three-fold.

1. They must give strong backing—both in moral and spiritual support and in personnel—to the chaplains in the armed forces. The chaplains are the indispensable representatives of the churches among 3,600,000 people in circumstances of special need. The churches must provide many of their best younger ministers for the chaplaincy, and let them know that their service is constantly appreciated as one of the most strategic forms of the Christian ministry today. At the present time there are approximately 3,000 chaplains in Army, Navy and Air Force. There is, however, a shortage which is becoming serious and the problem of recruiting is urgent.

2. Every local church must develop effective ways of keeping in continuous touch and fellowship with its own young men and women as they go into the armed forces and during their whole period of service.

This involves frequent personal correspondence and other evidences of remembrance and recognition. Chaplains universally testify that a strong contact with the home and the home-church is the greatest sustaining influence among their men.

3. The churches which are located in communities adjacent to military camps and posts or to which service personnel go when on leave have an additional responsibility. They must give special attention to extending hospitality and Christian fellowship. They must also cooperate in every possible way, both with other churches and with the agencies of the U.S.O., in providing wholesome recreational and social opportunities. This is a crucial matter since it is the periods of leisure which are likely to be most critical in confirming or weakening the influences that make for Christian character.

The General Commission on Chaplains, with headquarters in Washington, carries the major interdenominational responsibility in helping the churches to meet this situation. It maintains contacts with the Chiefs of Chaplains in behalf of the member demominations and also represents them in relation to the chaplains in the Veterans Administration. It publishes a semi-professional magazine, *The Chaplain,* which goes to all Protestant chaplains, and a popular monthly magazine, *The Link,* which provides good reading material (including discussion outlines for Bible studies) for the men in unform. The Commission also interests itself from time to time in legislation that is felt to be called for in the interest of the chaplains. A recent new undertaking is "The Fellowship of Protestants" which is designed to be an interdenominational equivalent in the armed forces for the young people's society to which men belonged before they entered the service.

The General Commission on Chaplains, as its name implies, confines its work to assistance to the chaplains. There are, however, certain other responsibilities of the churches in relation to men in the armed forces which are carried by the National Council. The Joint Department of Evangelism organizes preaching missions among the men, securing speakers from civilian life and putting them at the disposal of the chaplains. It cooperates in planning spiritual retreats for chaplains in various areas and providing leaders for them. The Division of Christian Education is closely related to the Fellowship of Protestants through the United Christian Youth Movement, and is interested also in developing interdenominational materials of religious education for the thousands of children in the families of enlisted men. Contacts with the U.S.O. and its agencies are maintained, in behalf of the churches, by staff members of the National Council.

There is, however, a responsibility which the local church has and which it cannot delegate to any national agency. Every congregation must keep in touch with its own young people who have gone into the armed forces. Upon its doing so rests, in large measure, the moral and spiritual undergirding of a great cross-section of American youth.

Loyalties

AT A TIME when loyalties are being questioned so publicly in our country and the very questioning is proving one of the most divisive forces our nation has experienced, it is heartening to have a group like the United Church Women come forward with a positive Christian Declaration of Loyalty.

The Declaration is prefaced by a quotation from the statement on "The Maintenance of American Freedom" adopted by the Council's General Board in March. Against that background, the Declaration seeks to do at least three things: to forestall any doubt as to the loyalty of church women to their own country, to record their loyalty to God as the ruler of the world, and to pledge them to believe, to study, to think, to know, to stand and to speak. Along with the Declaration goes a plan of action that calls for discipline, commitment and courage.

From its beginning United Church Women has led out for better race relations, better human relations, equal opportunities for all people, for more sharing and understanding between employer and employee, between capital and labor; for more willingness on the part of America to assume its full share of the burden war has put upon the world in the form of refugees and displaced persons, of children left orphaned and homeless and exposed to disease; for more whole-hearted and adequate support of the United Nations and its many agencies that spread the practice of peace; for more responsibility within the church for its total mission.

In many a local community the women of the churches, through this united movement, are attacking the problems right at home, where loyalty is first tested and where peace begins. So we have cause to believe that the women mean what they say, and to expect some results that may be far-reaching.

Our Answer Is in the Making

THE churches of the National Council have expressed to President Eisenhower their belief that the "special emergency program" called for in his message, which would admit 240,000 non-quota immigrants in the next two years, is urgent for four reasons: It continues and expresses the traditional friendship of America for the politically oppressed; it is in line with a sound American foreign policy in that it would offer sanctuary to a number of those who have fled from Communism to the free world; it gives us in America man- and woman-power we need in our agriculture, industry, science and arts; it continues America's leadership among the nations in resolving this greatest human world problem.

In the case of some refugees, emigration is the only answer, as for example for some 15,000 European non-Communists in China, for others in DP camps, and others coming through Berlin, over ninety per cent of whom are Protestant. They look to Christian America.

Our answer is in the making—in Congress—now.

Council Personalities

At a meeting of the American Prison Chaplains Association in New York last month, *Roberts J. Wright,* chairman of the National Council's Commission on Ministry in Institutions, received a scroll "in recognition of his outstanding contributions to progressive correctional theory and practice." In this figurative way, the church-related members of a social service profession saluted a leader who has worked hard and quietly with them for twenty-one years in a field where better-adjusted human beings are the real — and unpublicized — awards.

WRIGHT

Mr. Wright is one of the National Council's "dollar-a-year" workers — his office is an honorary one. His contributions to the Department of Pastoral Services, of which the Commission he heads is a unit, indicate how important to the Council's functions are the many people who generously volunteer time and effort in advisory capacities.

A Baptist minister's son born in Syracuse, N. Y., forty-four years ago, Mr. Wright entered the correctional services field following his graduation in 1932 from Springfield College, Springfield, Mass. First a house officer at the state prison colony, Norfolk, Mass., he spent 1933-34 on the staff of the Charlestown, Mass., State Prison, where his work included compilation of detailed case summaries for each internee.

In 1934, he became assistant general secretary of the Prison Association of New York and the American Prison Association, his present post and the one through which he has worked with the American Prison Chaplains Association and the National Council. He also has been executive secretary of the National Jail Association since 1938, and managing editor of *The Prison World* for the 15 years of its publication.

"Mr. Wright's intimate knowledge of the atmosphere, procedures, needs and personnel of correctional institutions is invaluable to the work of our staff," comments Rev. Paul L. Tilden, associate executive director of the Department of Pastoral Services. "His personal warmth and dedication add depth to the insight and practical 'pointers' he gives us.

Elected chairman of the Commission last winter, Mr. Wright has been associated with the National Council unit since 1937. During this 16-year period, he also has been a leading member of the Department's personnel committee, which is responsible for recruiting chaplains from all denominations for public-supported institutions.

Mr. Wright's sincerity is evident in his attitude toward both his professional colleagues and the prisoners with whose welfare they are concerned. "Men and women in our prisons have the same big problems as other people — how to get along with themselves and others," he said recently. "They are the ones who have been caught in a-social acts of which many are guilty to some degree. Their period of imprisonment presents to us the challenge of developing techniques to aid their rehabilitation and encourage in them a better frame of mind toward the community they will join when paroled.

"The institutional chaplain," Mr. Wright continued, "acts as a spiritual advisor to individual prisoners, and as the local minister to the prison community. He is the one staff person representing the outside world to the inmate. In the National Council's ministry to institutions, we constantly are trying to raise the standards of the chaplaincy service so that the best possible persons are recruited for it."

A seemingly tireless man, Mr. Wright formerly lectured at Springfield College and the College of the City of New York, and now teaches part-time at New York University and the New York Police Academy. On active duty in the correctional services of the U. S. Navy during World War II, he holds the rank of Lieutenant Commander and since 1949 has been commanding officer of the Corrective Services Company of the 3rd Naval District. He has been a member of the section on correctional and allied services of New York's Welfare and Health Council for seven years, serving as chairman, 1949-51.

"My office callers, correspondents, and co-workers tell me that I have a good secretary," remarks Dr. Wayland Zwayer, associate executive director of Church World Service. "They confirm my own opinion of an indispensable, loyal assistant."

MRS. GRIFFITH

The Council personality he speaks of is attractive *Mrs. Evelyn Griffith,* one of approximately 400 non-executive members of the New York staff upon whom policy-makers and unit directors rely for the smooth functioning of their offices and programs.

Mrs. Griffith began her secretarial career transcribing notes for her husband, the late D. W. Griffith. Previously, she had attended the American Academy of Dramatic Arts and enjoyed a "short fling on the stage" which, she laughingly reminisces, "both audiences and myself were glad to give up when I was married in 1936."

Mr. Griffith, a pioneer in the motion picture industry, won world recognition for his production of "Judith of Bethulia" in the silent era, and later for "Birth of a Nation" and "Intolerance." He concentrated, during his last years, on writing short stories and plays.

Following her husband's death in 1947, Mrs. Griffith spent three years as an editorial secretary for two New York publishers.

She came to the National Council of Churches a year and a half ago as secretary to Mrs. Elizabeth Dunn, in the Department of Publication and Distribution, and transferred this spring to Dr. Zwayer's office.

How does she view her present work? "It was eye-opening to learn the extent of the National Council's programs through Publication and Distribution," she comments. "But to be a part of Church World Service operations such as the recent Holland flood relief program is heart-opening, too."

Although she traveled extensively during her married life and lived in California "off and on for five or six years," Mrs. Griffith is an ardent New Yorker. "It has everything," she says, "from beautiful suburbs and theaters to plenty of ball games."

Born and brought up on Long Island, she now resides with her mother in Manhattan's Stuyvesant Town, and attends the Central Baptist Church.

A cat-fancier, Mrs. Griffith once owned a prolific Persian which produced 26 kittens in 16 years — one of them a black tom named "Moses."

She is occupied during her leisure hours at present learning to play golf — the city dweller's excuse for a hike in the country "which is much more complicated than it looks."

Project Parish

(*Continued from page* 11)

mediate neighborhood are not Protestants, and those five or six blocks away are, as Mr. Siciliano expresses it, "at a great social distance because they are in a higher income neighborhood."

Because public housing projects do not practice racial segregation as do most private real estate owners, the parishioners of the Church of the Open Door represent several races. Mr. Siciliano says the church reflects quite accurately the racial proportions of the projects. Fort Greene and Farragut contain about 60 per cent Negro families, some 15 per cent families of Puerto Rican descent, and the rest whites, with a few families of Oriental descent.

Mr. Siciliano emphasizes that his church actively welcomes all who want to accept it, both in its religious services and its personal ministry. While he does not make a fetish of trying to overcome a white person's prejudices against persons of darker skins, Mr. Siciliano does stress the positive religious aspects of an interracial church fellowship when he makes his regular calls on residents of Farragut and Fort Greene. If white families object to attending a racially inclusive church, he points out to them: "If you come to church to find God, and for no other reason, you will accept the fact that people of other races are there for the same reason."

Mr. Siciliano relates that in his own church the ancient myth that Negro people are inferior to those with light skins has not only been exploded, but somewhat ironically turned around the opposite way. Most of his Negro parishioners are far more highly educated and socially sophisticated than his white parishioners. Mr. Siciliano believes that more than half his Negro members hold at least one university degree, and most will send their children to college. The majority of his white members are of lower education and social adjustment. He explains this situation by pointing out that because of the segregated housing situation, public housing projects are considered highly desirable by Negro families, who otherwise would usually be forced to reside in slum areas.

Mr. Siciliano is a graduate of Princeton Theological Seminary. Before coming to the Church of the Open Door, four years ago, he had a church in Pennsylvania. When Mr. Siciliano became minister of the interdenominational Brooklyn church, it was known as the City Park Christian Fellowship, sponsored by the same five denominations and two interdenominational agencies. The Fellowship was started in 1944, and a little more than year ago the congregation assumed its present name — Church of the Open Door.

The present edifice was erected in 1895 and immediately became a pioneering church of the nineteenth century. A famous Presbyterian pastor, Rev. Gaylord S. White, conducted a ministry which served not only the spiritual but also the social, medical, financial and other personal needs of his parishioners.

The activities of the Church of the Open Door also cover a wide range, from worship services and church school classes in the Spanish language— as well as in English — to all manner of social get-togethers, dances, teen-age groups and a New Year's Eve party. In addition, Mr. Siciliano and his attractive young assistant, Miss Grace Ricci, do a lot of personal counselling and both serve as a link between families who need help and the appropriate city agencies, such as child guidance centers and vocational counselling and employment services. Mr. Siciliano defines his scope in the personal counselling area by pointing out that his knowledge of psychiatry is just sufficient to enable him to realize when a disturbed person should be referred to a psychiatric clinic for help.

Will this unique parish influence other denominations and religious agencies in their big-city planning? It seems likely. Many church officials have expressed the view that a ministry to project populations requires a new approach by the churches — an approach which already has been used successfully by the Church of the Open Door.

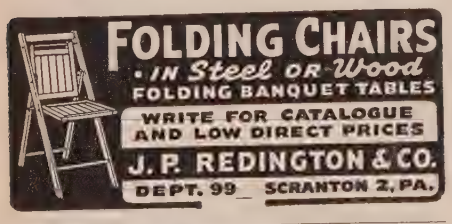
Considering the fact that large-scale public and private housing projects constituted approximately two-thirds of all housing units built for rental in the past two years, it seems that such projects are an important field for the churches.

Rev. Meryl Ruoss, an official with the New York City Mission Society, says housing projects present a real challenge to the churches today. Writing in *The City Church* — a publication of the National Council's Department of the Urban Church — Dr. Ruoss observes:

"The customary Protestant appeal to people of like interests, like culture, like race, and like vocation will not be very popular in these communities where status is achieved by contributions to the community life, and where friendships cut across racial, cultural, and vocational lines.

"A twenty-first century historian *could* write about the urban Protestant churches of mid-twentieth century America that renewed life and vigor, new growth, had resulted from their involvement in the urban phenomenon of large-scale housing projects."

Whether the historians will write this way or another way cannot be foretold. Meanwhile, the Church of the Open Door is functioning effectively, illustrating graphically what can be done.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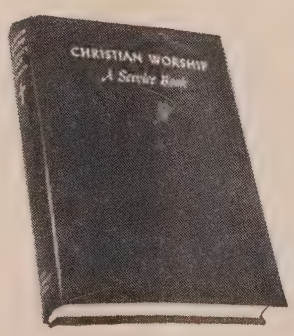

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Texas State Council Formed; 40th in Cooperative Movement

Officers of New Texas Council: (left to right) Hulon W. Black, treasurer; Bishop Joseph Gomez, a vice-president; Dr. M. E. Sadler, president; Judge W. O. Murray, a vice-president, and Mrs. L. C. Procter, recording secretary; (inset) Harold Kilpatrick, executive secretary.

"WE ARE setting out to change the climate in which the churches work," declared a church official at the inaugural of the Texas Council of Churches. Dr. Harry C. Munro, secretary for the Southwest office of the National Council, was referring to the successful conclusion of a cooperative project begun in Texas two years ago, for which he had handled many intricate details.

Speakers at the inaugural, in Dallas, May 4, concurred in their views of the Texas council, although their mode of expression differed slightly.

National Council President William C. Martin, who headed the Texas agency's provisional committee, called it "evidence of the consciousness of churchmen that they must work together."

Dr. M. E. Sadler, president of Texas Christian University and elected president of the new council, noted that "we need the strength that comes through cooperation, and the council gives a channel through which the forces of Protestantism can be united."

The council's first executive secretary, Harold Kilpatrick, asserted that "the council can be a tremendous influence in the state and has many opportunities for service."

"Cooperation counts in local communities where people live," observed Dr. J. Quinter Miller, an administrative secretary of the National Council. He reported that since 1941 the number of councils of churches in the U. S. has risen from 247 to more than 980. In addition, he said, American Protestantism now has more than 2,000 ministerial associations and nearly the same number of councils of church women.

The new state council first became a talking point in Texas when it was discussed by denominational representatives at the Southwestern convocation in April, 1951. Definite steps toward a council were taken at a meeting of denominational representatives in Fort Worth in January, 1952, and in February a proposed constitution was adopted at a Dallas meeting. During the past year the constitution has been ratified by the eleven denominations which now comprise the council.

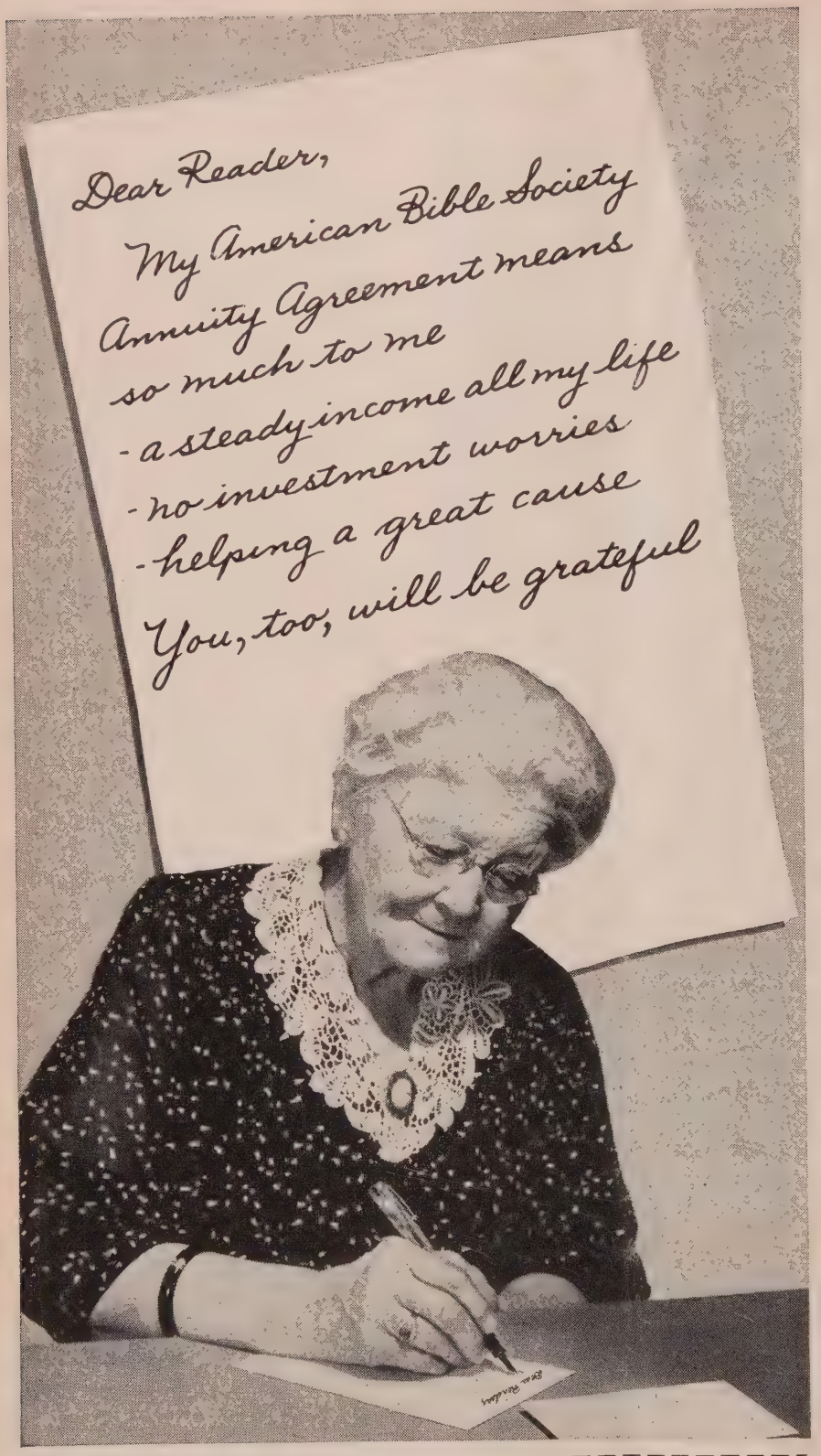
Committees already have been set up in areas in which the churches will begin to work together. These groups will be concerned with evangelism, Christian education, migrant work, public welfare, overseas relief and world service, public relations, and church planning and strategy.

Some 180 representatives of the eleven sponsoring denominations plus the United Council of Church Women and the Texas Youth Council attended the inauguration, held at the East Dallas Christian Church. Prominent churchmen who are members of the Advisory Committee of the Southwestern Office from the neighboring states of Arkansas, Louisiana and Oklahoma observed the launching of the new cooperative agency, which has a charter member constituency of approximately one million persons. The council will establish headquarters in Texas' capital city, Austin.

In addition to Dr. Sadler as president and Mr. Kilpatrick as executive secretary, the following officers will serve the Texas council: *vice-presidents* — Bishop Joseph Gomez, Waco, African Methodist Episcopal Church; Judge W. O. Murray, San Antonio, Presbyterian, U. S.; Mrs. Lacy Goosetree, Fort Worth, Methodist, also president of the Texas Council of Church Women; Barbara Eskew, Waco, Methodist, president of the Texas Youth Council; Mrs. L. C. Procter, Austin, Methodist, *recording secretary;* Hulon W. Black, Austin, Presbyterian, U. S., *treasurer.*

Executive committeemen-at-large will be Rev. James Detwiler, Dallas; Mrs. C. D. Eidson, Waco; Rt. Rev. Everett H. Jones, San Antonio; Dr. Harry C. Munro, Fort Worth; and Bishop A. Frank Smith, Houston.

The eleven participating denominations are the African Methodist Episcopal Church, Augustana Lutheran, Congregational Christian, Czech Moravian, Protestant Episcopal, Disciples of Christ, Evangelical and Reformed, Evangelical United Brethren, Methodist, Presbyterian U. S. and U.S.A.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"The Christian Imperative—To Keep Unity"

A seminar on community factors affecting ecumenicity, workshops in group dynamics, and speeches by the nation's top churchmen will point up the general theme, "The Christian Imperative—To Keep Unity," at the annual conference of the Association of Council Secretaries this month.

Convening June 22-27 at Conference Point Camp, Williams Bay, Wisc., more than 300 association members will study together the methods and meaning of ecumenical church work. Leading and meeting with them in worship and discussion will be about 25 staff and cabinet members of the National Council.

Dr. O. Walter Wagner, program chairman for the conference and past president of the A.C.S., has announced that among the principal speakers will be Dr. Walter G. Muelder, professor at Boston University, Boston, Mass., who will lead a seminar each morning; Dr. Samuel McCrea Cavert, general secretary of the National Council; Bishop William C. Martin, National Council president; Rev. Charles Templeton, vesper leader; Rev. Robert Bilheimer and Mr. Charles Parlin, of the World Council of Churches.

Another feature of the conference program will be the annual dinner meeting, at which members who have given 20 years of service to interdenominational church work will be given special recognition.

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BOOKS

Rural Reconstruction in Action

By H. B. Allen, Cornell University Press, Ithaca, N. Y., $3.50.

This book represents the lessons learned and observations made in the Near and Middle East by Dr. Allen during his 23 years of service as Director of Education of the Near East Foundation. Out of this experience have grown definite convictions as to procedures, the development of definite principles, and a wise philosophy.

Dr. Allen believes that any program of rural reconstruction must comprehend the total needs of the community. He stresses the fact that the starting point in the life of a rural demonstration is of vital importance and describes five extensive programs. In Iran the program began with improved farming. In Greece it dealt with health. In Syria the program began with improved home practices. In Lebanon the initial approach was through recreation, and in Eritrea the start was made with a program of literacy.

One of Dr. Allen's best chapters deals with the operation of a total program and is taken out of his own personal experience in Macedonia. Another chapter deals with the organization of farm schools in which he urges extreme caution, and in still another he pleads that the rural school be made really rural, responsive to the rural environment of the whole community. In all the projects discussed the author lays emphasis on both the desirability and the necessity of bringing about a gradual evolution from within the community rather than imposing a drastic revolution from without.

One of his strong convictions is that any village program must start with the material at hand in both human and physical resources and gradually introduce improved practices on the farm, in the home, and throughout the community. He has no confidence in the wholesale application of Western methods but rather suggests a systematic introduction of a multitude of small improvements, the sum total of which will add up to higher production, increased income, better homes, healthier lives, and altogether more abundant living.

In his educational approach Dr. Allen has relied heavily on the best we have learned in the West in the field of extension and rural education. Philosophy, principles, and techniques, however, must be tested and adapted to the local situation before being put into general use or serving as the bases of expanded programs. In many respects this book is a story of people, carefully selected and trained for their jobs. Two of the most significant, though brief, chapters deal with the development of leadership, and one of the lessons which Dr. Allen's wide experience has taught him, namely, to make haste slowly.

This is a timely book. Never before in the history of the world have so many governments and international agencies dealt in such a large way with the problems of village people.

Dr. M. L. Wilson, for many years head of the Extension Service of the United States Department of Agriculture, provides an appreciative preface. Dr. Allen's book must be classed as one of the major contributions to the literature of rural reconstruction.

—John H. Reisner

Major Voices in American Theology

By David Wesley Soper, Westminster Press, Philadelphia, Pa., $3.50.

Herein are brief but comprehensive biographies of "six contemporary leaders." They are Edwin Lewis, Nels F. S. Ferré, Paul Tillich, Robert L. Calhoun, and the Niebuhrs, Richard and Reinhold. Dr. Soper, of the faculty of Beloit College, once said, not many years ago, "There is no American theology." But after pondering the matter, and after interviewing some 30 European theologians, he became convinced that "contemporary American theology is not only of age, but has something to say, something that needs saying, something that needs hearing, and something that modern meaninglessness is hungry to hear."

Further: "The subject is as practical as the bread and the breath of life. For meaning and mystery are exactly our daily necessities."

"Every woman is a theologian. . . . All men are theologians."

This last is especially encouraging to a lay reviewer who has never systematically studied theology but reads a lot of the product of theologians.

To this layman the book is a most remarkable interpretation of the thoughts and works of a group of persons possessed of unusual gifts and insights. Into the brief biographies are packed a wide range of facts and most careful summaries of their teachings. The generalizations made are eminently fair.

—Benson Y. Landis

(*Continued on page 24*)

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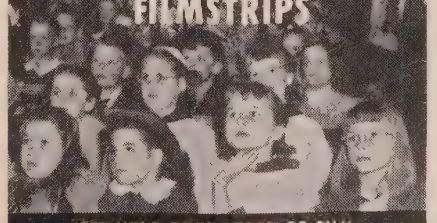

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BOOKS

(*Continued from page 23*)

The Interpreter's Bible, Volume 10

Edited by GEORGE ARTHUR BUTTRICK, Abingdon-Cokesbury, Nashville, $8.75.

The third of the New Testament volumes of *The Interpreter's Bible* to appear brings us introductions, King James Version and Revised Standard Version texts, exegesis and expositions of First and Second Corinthians, Galatians and Ephesians. Here is a valuable resource for a careful study of some of the letters of Paul. In keeping with the international scope of this series, three of the eight contributors to this volume have British and Canadian backgrounds.

Again leaders in Biblical scholarship and exposition have been chosen to provide both penetrating exegesis of the text and stimulating expositions for the benefit of Bible teachers and ministers alike. Ministers will rejoice in the greater amount of expository material found in the sections on First and Second Corinthians, while the student of the Bible and teacher may bemoan the lesser amount, and sometimes disappointingly meagre character of exegesis on these epistles. Exactly the opposite is true, however, for the materials relating to Galatians and Ephesians, where the preponderance of space is given to exegesis.

The detailed introduction to each book is a welcome summary of the scholarly points of view regarding each one, bringing the reader up-to-date on the latest researches. Although presenting the various interpretations of the place of First Corinthians in Paul's correspondence, Dr. Clarence T. Craig leans toward a middle-of-the-road position in his own point of view. In the treatment of Ephesians, however, Dr. Francis W. Beare leans toward a more extreme position, although he rejects, in the main, Dr. Goodspeed's Ephesian hypothesis. All of the introductions are extremely important to the serious Bible student, but particular attention will doubtless be paid to the careful treatment of the problem of the dating of Galatians and that of the origin of the Ephesian letter.

The fact that Dr. Craig served on the committee which prepared the Revised Standard Version of the New Testament gives his exegesis of First Corinthians particularly rich insights into the considerations which brought about the wording of the new version in this letter.

The problems relating to the origin of Ephesians are dealt with frankly and objectively, yet should not give offense to the conservative who meets them for the first time. Except for the reader whose mind cannot tolerate the slightest

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by John Dillenberger

Reinhold Niebuhr says of this important work, "A brilliant analysis of one aspect of Lutheran theology which has not been dwelt upon. This work sheds an interesting light on the concept of deus absconditus."

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deviation from the traditional interpretations of Biblical writings, many will welcome this splendid summary.

A great storehouse of expository preaching values once again comes forth for the minister from this volume; and, as before, it is fresh and vital, having been based on the exegesis with its presentation of the best of Biblical scholarship.

This reviewer has failed to point out before an important feature of these volumes for the serious Bible student, and that is the detailed outline in each introduction that is integrated carefully into the exegisis to facilitate greatly serious study as well as quick reference to pertinent sections of each book.

We welcome this 750-page volume, which adds another significant contribution to the minister's and teacher's library of key resources for the preaching and teaching of the Bible.

—John C. Trever

Social Responsibilities of the Businessman

By Howard R. Bowen, Harper & Bros., New York. $3.50.

Are businessmen so fully imbued with the spirit of profit making and with pecuniary standards of value that they are unable to see the social implications of their tasks—much less to act in the social interest? Is it unrealistic to expect them to assume important social obligations because they are so strongly oriented toward the profit motive and the narrow interest of their companies?

In this third volume of the series on Ethics and Economics of Society, Professor Bowen suggests answers to these questions and others based on the survey which he conducted as part of the study made in cooperation with a study committee of the National Council of Churches. While he limited his inquiry to large scale business, his conclusions seem of equal application to all business and even to other types of organizations.

He defines social responsibilities of businessmen as "the obligations of businessmen to pursue those policies, to make those decisions, or to follow those lines of action which are desirable in terms of the objectives and values of our Society." While there is no suggestion that businessmen are not entitled to have ideas and to criticize the values of the society of which they are a part, they must not disregard socially accepted values or try to impose their own. It is around the problem of who should determine these values that most questions of businessmen's behavior arise because of the power and influence wielded by them in an industrial society. Some believe that the primary purpose of businessmen in concurring in a doctrine of social responsibility is to justify their retention of the power they have in the economic field. They can then define what is in the public interest and what their own responsibilities are.

Professor Bowen in a systematic survey and critical analysis finds that an increasing number of businessmen are expressing views and taking actions which indicate a growing sense of social responsibilities. He does not attribute this development to purely altruistic motives. He finds that businessmen have been *forced* to be more concerned by threat of increased public regulation, public ownership; and they have been *persuaded* to be more concerned by the growth of business education, by experience serving within government, and by a growing conviction that such action is in their own interest. The development of this concern has been aided by a basic change in the social climate, aided by a professionalization of management, broadened participation in management decisions, and separation of management from ownership.

There is included a particularly clear outline of "laissez-faire" economics and its ethical defects. The doctrine of social responsibility has been studied in relation to Protestant views and literature. Looked at from the viewpoint of the law, it is pointed out that changes in social concepts usually precede rather than follow legal interpretations.

The author suggests ways for businessmen themselves to increase the effectiveness of the doctrine of social responsibility and reviews several proposals made by others. One of the problems discussed is how the large number of pressure groups that are working in their own selfish interests may be brought together toward interests of the whole community. A willingness to experiment with new methods directed toward cooperation of these groups on broad moral issues is urged.

This volume is an important contribution to an understanding that business leadership is developing a recognition of their responsibilities, but that there is much room for further improvement. It should stimulate serious thinking not only on the part of businessmen, but by all who read it, as to the possibility of study and experimentation in new methods of making individuals and organizations more conscious of their social responsibilities.

The general tone of the volume might be summarized in this quotation. "To say that businessmen have shown, both by word and deed that they are more concerned about their social responsibilities and more responsive to the public interest does not imply the millennium has arrived. It means only that progress has been made and that it is not unreasonable to expect more advancement along the same lines."

—Frank W. Pierce

(*Continued on page* 26)

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BOOKS

(*Continued from page 25*)

Effective Evangelism

By GEORGE E. SWEAZEY, Harper & Brothers, New York, $3.50.

This is the best book on evangelism that has appeared in a long time. It has the warm glow of Christian zeal for bringing people into a vital relationship with Christ. It is well-balanced, riding no hobby and proclaiming no short-cuts. It embraces well-tested methods. Its program is sensible and practicable.

The author is director of evangelism in the Presbyterian Board of National Missions. He recognizes that there is still a place for mass evangelism, but it is not this with which he is concerned. He is interested in the kind of evangelistic program which any pastor and any group of earnest Christians in any local church can initiate and carry through. He sees such a program as the very heart-blood of any church and as "the greatest work in the world."

The first step in the program of evangelism, as here outlined, is "contact," turning toward the church some of those who have been passing its doors. Special attention is given to methods of conducting a simple religious census of the neighborhood for the purpose of locating prospective members.

The second step is "cultivation." Here emphasis is laid on the educational program of the Church and on the quality of its fellowship.

The third step in the evangelistic process is "commitment," the securing of definite decision. Of every one hundred pupils reached by the Sunday schools, it is pointed out, sixty are now being lost to the Church because of a failure to bring young people beyond vague feelings of religious interest.

The final step is "conservation," guiding the new member into a growing Christian experience. It is at this point, Mr. Sweazey holds, that the program of evangelism most often breaks down; people who came in by the front door drift away by the back door through lack of any well-planned training in the Christian faith and life.

One of the methods warmly commended is that of evangelistic visiting by lay people. Mr. Sweazey shows in detail how it is successfully done. Another section deals with evangelistic preaching. Still another shows how to make all the organizations in the church have a positive Christian influence and fulfill a deeper function than fellowship on a superficial level. The evangelistic potential of the Sunday school, the young people's society, and the choirs is stressed, as is also the opportunity of making occasions of marriage, baptism, and funerals contribute to an evangelistic objective. The motives to which evangelism should appeal, the goals of evangelism, the personal requirements for evangelism and the relation of the evangelistic emphasis to the moral and social responsibilities of the Church all find a place in what is both a stimulating and a useful book.

—SAMUEL MCCREA CAVERT

Primer on Roman Catholicism for Protestants

By STANLEY I. STUBER, Association Press, New York, $2.50.

Protestants and Roman Catholics too often look at each other through clouds of misunderstanding or misrepresentation. One day, in the providence of God, the clouds will be dispelled and we shall see each other "face to face." Emil Brunner once suggested to this reviewer that we'd better allow three hundred years for that. Stanley Stuber, who has named Professor Brunner in the dedication, has contributed notably to clearing away the fog, performing a difficult task conscientiously and diligently. The book is a well-documented review of doctrines and policies on which Roman Catholics differ, in general, from their fellow-Christians. The tone and method of bigotry have been avoided. The report is an honest one; some of the interpretations will be questioned. The book will help us to regard our own heritage with increased confidence, and Roman Catholicism with some nearer approach to understanding.

The reader will profit by the care the author has taken in reporting. In addition, he may well bear in mind that when one speaks of "the" position of Roman Catholics and "the" position of Protestants, there is a considerable difference in the definiteness of the article. The Roman Catholic position can be stated with authority, and the deviator from it is subject to a ready discipline. It is possible, however, to over-emphasize the effect of such differences. The Holy Spirit does not appear to have deserted either group.

—CLAUD NELSON

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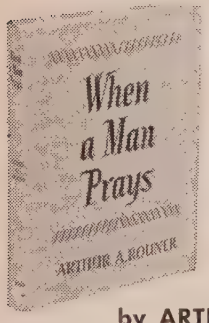

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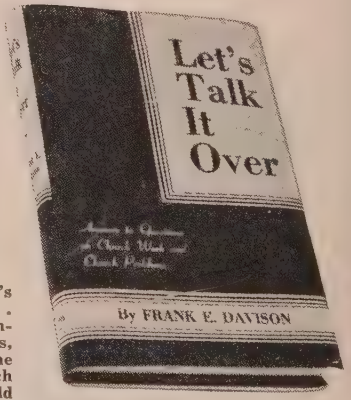

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By EVELYN M. DUVALL and REUBEN HILL, Association Press, New York, $3.75.

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—RICHARD E. LENTZ

(*Continued on page 29*)

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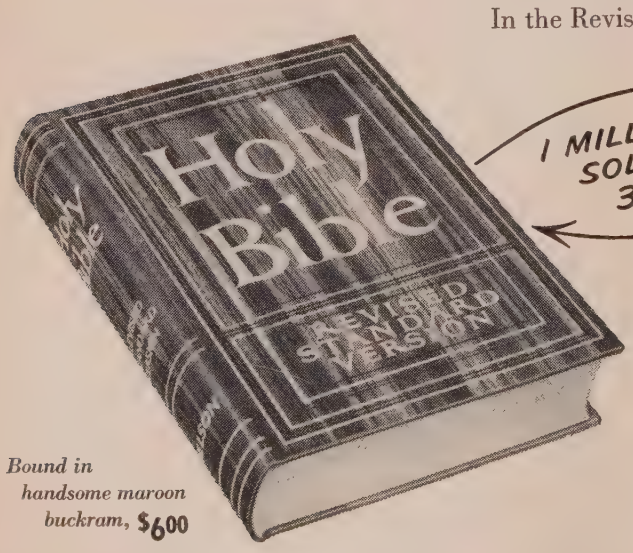

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THOMAS NELSON & SONS

BOOKS

(*Continued from page* 27)

The Christian Approach to Culture

By EMILE CAILLIET, Abingdon-Cokesbury, Nashville, $3.75.

The gap between Christianity and our secular culture is the theme of this thoughtful appraisal of the present scene. It is made by a distinguished French scholar who for the last five years has been professor of Christian philosophy at Princeton Theological Seminary. His concern is to view our whole human situation with Christian eyes and to find a "frame of reference" for judging man's achievements. This requires us to disengage essential Christian truth from the cultural forms in which it is imbedded in any age. Professor Cailliet does this by taking his stand on the principle of "Biblical faith, which provides him with a comprehensive view of the "landscape of reality." From this base he discerns today "a Western world without radiance" and "an Eastern world with a false radiance." The crucial issues he finds in the struggle between Christianity and Marxism, and he shows why and how a reconstructed understanding of Christianity can usher in a new day of cultural creativity.

—SAMUEL MCCREA CAVERT

Christian Vocation

By W. R. FORRESTER, Scribner, New York, $3.00.

This book by the professor of practical theology and Christian ethics at the Scottish University of St. Andrews goes far to restore the concept of "vocation" to a central place in the Christian life. He studies the vocation of Israel in the Old Testament and of Jesus in the New Testament. The general idea of this Biblical survey is that, although there are special "calls," each man, whatever his occupation, should have a sense of being called by God.

Turning to a more sociological approach, Professor Forrester finds that in ancient Greece work was viewed with a measure of contempt — the noble life being one of gentlemanly leisure — while among the Hebrews man's work was a token of his kinship with God. He points out that the development of the monastic ideal placed the secular world and its work on a lower level. The Reformation shifted the center of gravity from the monk to the godly household. In this connection there is a critical examination of Max Weber's thesis that the Protestant ethic was responsible for the development of capitalism. There is also an analysis of the industrial situation today, in which most workers have little or no sense of vocation. At the end there is an appraisal of the ministry as the vocation *par excellence,* not because of any fundamental difference from other vocations but because it is designed to exemplify most completely the spirit of dedication which should be found in the Christian in any calling.

—SAMUEL MCCREA CAVERT

Ways to Psychic Health

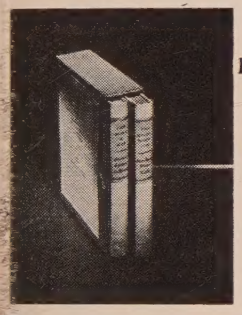
By ALPHONSE MAEDER, Charles Scribner's Sons, New York, $3.50.

The eminent Swiss psychotherapist opens his files on fifteen cases of emotional maladjustment which are successfully treated in two or three consultations. The case histories reproduce faithfully what occurs during the anxious hours of dialogue between physician and patient. There are many purely theoretical books about psychiatric treatment but few which relate what actually occurs during treatment.

Dr. Maeder's book will be of interest not only to the psychotherapist but also to the non-medically trained minister, social worker and lay man. The importance of religion is stressed in the chapter "Psychotherapy and Pastoral Care." The therapeutic value of conversion and spiritual cure is given credence throughout the book.

—MELVIN E. SOLTAU

(*Continued on page* 30)



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BOOKS

(*Continued from page* 29)

What Is a Jew?

By MORRIS N. KERTZER, The World Publishing Co., New York, $2.50.

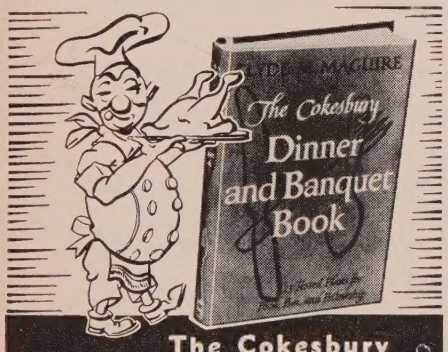
Rabbi Kertzer, director of the Interreligious Activities Division of the American Jewish Committee, has rendered a signal service to both Jew and Christian in writing a book which contains so many clear and concise answers to questions about the Jewish faith. For Jews, there is the satisfaction of having their heritage presented for the understanding and appreciation of others. Many Christians owe the author a debt of gratitude for answers to questions about Judaism on which they have desired knowledge.

What Is a Jew? had its beginning in a widespread and favorable response to an article on the same topic prepared by Rabbi Kertzer and published by *Look* magazine. A few months later the article was condensed and published by *The Reader's Digest*. Like the magazine article, the book is written in the form of questions and answers.

Rabbi Kertzer is successful in presenting his message in a clear and simple style so that it is within the comprehension of the average person. Admitting that the answers which he gives "only skim the surface of all that there is to know about Judaism," Rabbi Kertzer points out that "they help, nevertheless, to erase some of the misconceptions and substitute some of the understanding so vital to human survival." One might add that the author has answered the questions which are in the mind of the average "non-technical" reader in the way that the reader would have them answered.

After a short introductory statement on "The Saga of the Jew" which presents in brief form the highlights of significant events in the history of the Jewish people from early times to the present, is a chapter entitled "What Is a Jew?" which presents some of the basic beliefs of Judaism. This is followed by chapters answering questions centered around the topics "Jews and the Community," "Marriage and the Family" and "Religious Law and Ritual." Among the questions in the chapter on "Customs and Traditions" are "What Is the Torah?" "Who Were the Pharisees?" "What Is a Rabbi and What Does He Do?" The discussion on "Feasts and Fasts" gives one an excellent insight into the meaning and significance of the religious holidays of the Jewish people.

— J. OSCAR LEE



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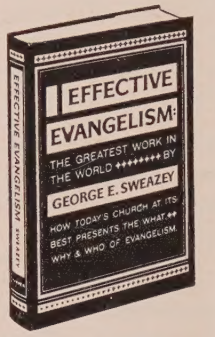
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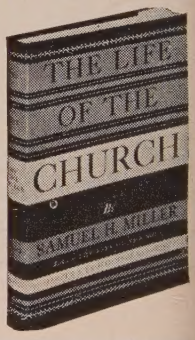

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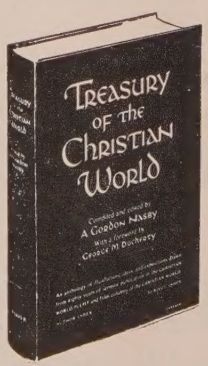

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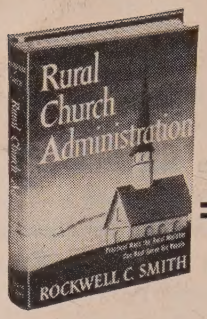

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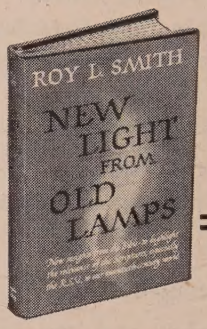

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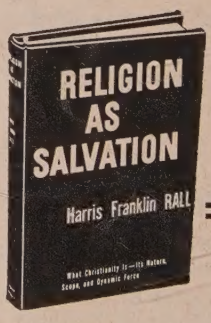

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